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THE
COMPLETE WORKS
OF
VENERABLE BEDE,
IN THE ORIGINAL LATIN,
COLLATED WITH THE MANUSCRIPTS, AND
VARIOUS PRINTED EDITIONS,

ACCOMPANIED BY
A NEW ENGLISH TRANSLATION
OF THE HISTORICAL WORKS,
AND
A LIFE OF THE AUTHOR.

BY THE REV. J. A. GILES, D.C.L.,

LATE FELLOW OF C.C.C., OXFORD.

VOL. I.
LIFE, POEMS, LETTERS, &c.

LONDON:
WHITTAKER AND CO., AVE MARIA LANE
MDCCCXLIII.

VENERABILIS

B E D Æ

OPERA QUÆ SUPERSUNT OMNIA,

NUNC PRIMUM IN ANGLIA,
OPE CODICUM MANUSCRIPTORUM,
EDITIONUMQUE OPTIMARUM

EDIDIT J. A. GILES, LL.D.,
ECCLESIE ANGLICANÆ PRESBYTER,
ET COLL. CORP. CHR. OXON. OLIM SOCIUS.

VOL. I.

VITA, POEMATA, EPISTOLÆ, &c.

LONDINI:
VENEUNT APUD WHITTAKER ET SOCIOS.
MDCCCXLIII.

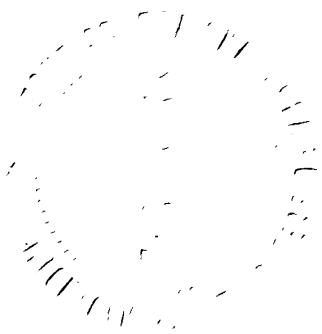
THE
MISCELLANEOUS WORKS
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(12 vols)

TO HIS GRACE
THE ARCHBISHOP OF CANTERBURY,
THIS FIRST EDITION OF THE
COMPLETE GENUINE WORKS OF
VENERABLE BEDE,
IS, BY PERMISSION, RESPECTFULLY DEDICATED
BY HIS GRACE'S
MOST OBEDIENT SERVANT,
J. A. GILES.

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 OF
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PREFACE.



IN future ages, when that which is now passing in the world shall have become the subject of history, it will be recorded of the present generation that amid convulsions in our social system and political changes affecting the very existence of the government, there has sprung up amongst us a veneration for ancient institutions altogether unexpected and unexplained. This feeling has above all extended itself to the revival of our early authors in every branch of learning and science. The literature of the dark ages, as they have been contemptuously called, that had slept almost the sleep of death on the mouldering shelves of overgrown libraries, has been again brought to the light of day within half a century of the time when it was boldly pronounced that nothing in politics or in religion would live or deserve to live which had the taint of antiquity about it: a powerful current of thought and action has been carrying the world back to the ocean of the past: and the Fathers of the Church, and

the chroniclers of the cloister, have become the study of those who wish to imbibe at the fountain-head the faith and the acts of the olden time.

The causes that formerly led to this neglect of antiquity amongst the English people, may be sought for amongst the disastrous revolutions and political struggles that have so continually afflicted this country. Two of these, in particular, may be noticed as having led to most unfortunate consequences: the invasion of the Northmen, beginning with the Danish ravages and ending with the Norman conquest, and the religious dissensions of the fifteenth century, which, after embroiling all Europe in wars and commotion, led to that permanent severing of Christendom, which has been hardly atoned for by the abolition of certain forms and ceremonies that had been from time to time engrafted into the Christian Church.

The Danish and Norman invaders were of course equally indifferent to the history of a people, whom they treated little better than beasts of burden; and though the power of the Church still sustained the crosier of the bishop above the sword of the baron, yet the people who should have benefited thereby were too much humbled before the imperious race that had seized on their realm to allow them to rise until centuries of despotism had expired. The attention of Englishmen has of late been deservedly directed to the times which preceded the Norman conquest. It had long been a

source of undefined pride to many ancient families dispersed throughout the country, that they could trace back their ancestry to an Anglo-Saxon original, but it was reserved for our own time to see this feeling extended to a large portion of the community, for, in the present day, the history of Britain, before the Conquest, is beginning to occupy a considerable share of the public attention ; and works of great length have been written by some of our first historians for the purpose of investigating more closely the manners and customs of that interesting race, who, in the sixth century of our era, burst from the forests of Germany to found a commonwealth, which, barbarous though we may call it, seems to have been almost better adapted to secure the happiness of its members than many polities belonging to a nation of greater civilization.

The few remains of Anglo-Saxon legislation which have reached our times, display sufficient excellence to make us wish that our knowledge of that people was more complete ; and the respect which is universally entertained towards them by the historian, has rather increased than diminished during the eight hundred years that have elapsed since the termination of their dynasty.

Hardly had the first shock of the Norman Conquest passed away, before the people of England began again to raise their heads from the storm which had assailed them. The oppressive enactments of the feudal system, intro-

duced by the Norman conqueror, led the whole population to look back upon the paternal government of their native rulers ; but, though some historians refer to the violent death of Rufus, and the existence of the large hordes of banditti led by Robin Hood, and many other facts, as instances of the enmity and indomitable spirit of the English yeoman, yet the yoke of conquest and of tyranny was fixed too firmly to be lightly shaken off, and the vestiges of that great revolution have not disappeared from amongst us even at the present day. He who has been in the habit of exploring remote and unfrequented districts, will easily understand how it is that nations, and even small tribes, will for ages exhibit lingering traces of the peculiarities of their forefathers, and when a great change has taken place amongst them at an early date, the mark which it leaves behind, will run on parallel with the former characteristics of the people to their latest posterity. He, who is acquainted with Anglo-Saxon history will not fail to discover points of character still existing in the country districts of England ; and even the language as it is at present spoken amongst our peasantry bears a surprising resemblance to that which we find in books written more than a thousand years ago. But, unfortunately, the history of our country displays a second revolution, which has left a stronger impression on the character and condition of our people than even the Norman Conquest ; and so slow are the fruits of national revolutions in arriving

at maturity, that we are hardly yet able fully to appreciate the evil and the good which this latter revolution has produced.

The troubles, which arose during the reigns of the early Normans between the Church and the Monarch, were at all events sufficient to warn those despotic kings that they could not push their tyranny to the very utmost; and it was a fortunate circumstance for the country at large that William the Conqueror and the celebrated Lanfranc were on a more friendly footing than their immediate successors; for during this pause the Church, which always was the natural protector of the people from the tyranny of the state, had time to acquire that strength and unity of purpose which enabled it for ages to hold unbounded sway over the minds and destinies of mankind. Who shall deny that this empire tended to the welfare of the people? Unless the history of Britain is a fable, it is clear that the Church was the mainspring of every good; the mother of every art and of all science; and the protectress of her children from oppression. When we see the majestic piles which every where are so plentifully scattered over this nation, and which even in ruins look down with contempt upon the utmost exertions which we may make to rival them, it is impossible to refrain from questioning the justice of those assertions which are sometimes put forth in disparagement of that system to which such mighty works owe their origin. When we daily hear complaints of the increasing misery of

the lower classes, crying for food and raiment, with no field open to the employment of their labour, whilst at the same time they are entailing a burden upon their country for their maintenance, which every day is becoming more heavy, it is difficult not to look back to the times when the population of our island, if not in affluence, were far removed from destitution, and at least provided with the necessaries of life. But all this system is now broken up. For three hundred years the power, which was once enlisted on the side of the poor, has been unable to protect them, or has ministered its services to the state, forgetful of those high duties by the faithful discharge of which the Christian Religion was mainly established throughout the world, and to which the Christian Church owed all the power and influence which compelled Sovereigns to respect her laws. As late as the beginning of the sixteenth century the monastic institutions, with which the whole country abounded, furnished food and shelter without stint to the hungry and the destitute: and the connection of relationship, or friendship, by which many a rustic family was bound to some brother, servant, or retainer of the adjoining monastery, formed a link between the classes of society, which has long since ceased to exist. Furthermore, the slightest acquaintance with the history of our country will shew that of all landlords the Church was the most mild and benevolent towards her tenants: and though the cause of this may be referred to the general principle by

which bodies of men are more debarred than individuals from making harsh bargains, yet the effects were equally beneficial towards the country population, who thus found maintenance for themselves and families without the necessity of that constant toil, which, in the present times, has reduced the rustic labourer to the condition of a beast of burden. But the days are gone by in which the poor and the oppressed look to the Church as their protector: the victory at Hastings did not inflict so severe a blow on the great mass of the inhabitants of this country as the destruction of the monastic establishments in the reign of Henry. The powerful descendants of the first William, reigning over two different peoples, and wielding at their will the military force of either of these to check the rebellions of the other, found both nations of their subjects too weak to contend with the power of the Church, which in every part of the country had its representatives to check the lawless conduct of the secular barons of the realm.

To the ecclesiastical establishments, which formerly existed in all parts of Europe, but within the last three centuries have been disappearing one after the other, must be ascribed the preservation of every kind of learning known among the ancients. This is a fact, which no one for an instant can dispute, and yet it has been said that the monks of the middle ages were an ignorant race of men, who had not sufficient taste to see the beauties of classical

literature ; and to prove this, writers have appealed to certain manuscripts of some of the most valuable ancient authors, from which the text had been erased, to make room for the pious lucubrations of the monasteries.

But this argument is surely incomplete : the scarcity of materials, which no doubt prevailed to a great degree, may have led to the destruction of many a valuable classical work, but it is more than probable that this was never done, unless the library contained at least one other copy of the work so destroyed ; besides which it is certain that we still possess by far the greater part of what was valuable in ancient literature ; and he, who will give himself the trouble to peruse those works of third and fourth rate merit which still exist, will speedily discover that they are certainly inferior in value to the monkish writers in general during the middle ages.

But sufficient has now been said of the two great revolutions which this country has experienced, and by which the liberties and happiness of the people in general have been impaired more than by any other causes : and those, who reflect on the long time which is required to remedy the evils of such changes, will hardly be surprised that little attention has been paid to the History and Institutions of our country during the Anglo-Saxon Period until the present day. Much no doubt has been irrecoverably lost by this neglect, but enough remains to repay us for the trouble which we may bestow upon this branch of our literature.

An English Historical Society has for the first time been formed, and under its sanction it is to be hoped that every valuable relic of our early ancestorse,—very document calculated to elucidate the history of our country,—will be brought to light and laid before the public. The present age, moreover, is the only period at which the proposal to publish the complete works of our first and most valued writer Bede would have been listened to with attention, and the editor of these volumes has to tender his most grateful acknowledgments for the liberal spirit with which the public have sanctioned his attempt. The works of Venerable Bede, which illumined the world in the eighth and ninth centuries, may be read with benefit in the nineteenth: they have during three years been a source of interest and occupation to the Editor under domestic trials of no ordinary nature, and he now dismisses his work with the consciousness that no censure at the bar of the public, for faults which he could not avoid, can deprive him of the pleasure which he has enjoyed in prosecuting his laborious task, and the satisfaction which he feels at being allowed to pay to the memory of VENERABLE BEDE that debt which is owed to him by the whole English nation.

J. A. GILES.

Windlesham Hall, Surrey.

Nov. 1, 1843.

SMITHII PRÆFATIO

IN

BEDÆ OPERA HISTORICA.



ANC nostram Historico-
rum Bedæ operum editio-
nem jam diu ab erudito
orbe expetitam, et ea qua
potui diligentia ad fidem
MSS. codicum vetustissi-
morum climatam, in lucem
tandem prodiisse, nequeo
non tam mihi, Lector, quam
tibi vehementissime gratu-

lari: tibi quidem, quod sit id in manibus, quod longo jam tempore summa in expectatione fuit; mihi vero, quod hoc gravi opere perfunctus, infinito fere me labore, maximoque onere solutum atque expeditum sentio, animosque doctissimorum virorum, qui hoc opus cum desiderio summo flagitarunt, ne tandem esse expleturum spero. *Esset sane Beda noster aliquot abhinc annis foras prolatus atque in aspectu hominum collocatus, nisi immaturo Patris mei interitu gravissimam calamitatem accepisset. Dum enim vir optimus, singulari ac divino ingenio præditus, omnigena doctrina instructissimus, in laboribus illis, quibus literarum studia promoveret, perferendis acerrimus ac diligentissimus, in imprimendo hoc opere plus quam vires et ætas ferre poterant, omnes industriæ suæ nervos intenderet, nimia contentione animi plane frac-*

tus, fatali tandem atque insanabili stomachi vitio laboravit, et quarto decimo die est defunctus, incredibile sui desiderium eruditus, bonis, omnibus relinquens. O luctuosam illam diem! cujus acerba sane recordatio veterem animi curam doloremque renovat; quæ me orbavit carissimo atque amantissimo Patre, Ecclesiam, Dunelmensem præcipue, ornamento et lumine, rempublicam literariam viro in Ecclesiastica doctrina versatissimo, antiquitatum, Anglicarum præsertim, peritissimo, septentrionalis literaturæ cognitione præclaro, omni denique scientia atque eruditione perfecta præcellenti. Tanto igitur viro, cum quarta pars ingentis operis nondum prelo exisset, extincto sic et intercepto, nemo fuit, qui onus istud sustineret, præter me, viginti duos solum annos natum, quique vixdum ex pueris excesseram, mediocris tantum ingenii adolescens, atque eruditionis istius, quæ ab illa ætate infirma ac tenera expectari solet. Ipsiùs igitur rei gravitas, imbecillitatis meæ conscientia a tam operoso et difficili, tamque referto varia ac multiplici doctrina negotio adeo me deterruit, ut nisi erga Patrem pietas, amicorum postulatio, et ipsa operis jam incepti ad institutum finem perducendi necessitas suasisset et quasi coegisset, pudori certe cessissem, opusque hoc omnino infectum reliquisse melius tutiusque duxissem, quam munus, quod supra ætatem et vires meas esse videbatur, suscepisse. Quanquam vero Patri cognitione et iudicio dispar ad subeundem hoc onus accesserim, cum tamen, eo superstite, in literatura Saxonica non hospes fuerim, omniumque fere Bedæ operum, quæ publici juris facimus, multos MSS. codices ipse contulerim, et cuncta, quæ pater ceperit, consilia editionis hujus exornandæ penitus noverim; non me prorsus ineptum iudicavi, qui et paternis institutis, et doctissimorum studiis satisfacerem. Hinc jam factus audacior, editionem hanc tam infelici augurio inchoatam, melioribus avibus absolvere sum aggressus, non iudicio meo, aut

quod ita libuerit, sed quod fato quodam, et quasi hereditario jure delatum ad me pervenerit. Ut vero ad hanc provinciam instructor ac paratior venirem, tum omnia quæ Pater immensa industria collegerat, tum cunctos historicos tam antiquos quam recentiores, qui de his temporibus aliquid tradiderint, diligenter perlegi; ingentem aliorum quoque librorum copiam necesse habui evolvere, ut vel auctorem nostrum ornatiorem redderem, vel dissertationes aliquot bene longas, quas in Appendice reperies, accuratius instituerem. Et hæc quidem ratio fuit, cur editionem nostram hucusque distulerim : ratio certe honesta satis, quaque nulla alia aut justior esse potest, aut magis legitima excusatio. De Editore vero hactenus. Jam autem in hac nostra editione quod sit præstitum, id omne suo ordine exponam. Operum autem Bedæ, quæ jam palam proferimus, agmen ducit CHRONICON, seu de sex hujus sæculi ætatibus, libri de ratione temporum pars historica. Quam quidem inter Bedæ opera Colonia Agrippinæ anno 1612 edit. nunc ad codices quatuor MSS. emaculatam emitto : quorum duo Oxoniis in Bibliothecis Bodleiana [F. 3. 5. N. E.] et Magdalenensi, alius in Regia Westmonasterii [E. 904.] quartus in Joannensi Cantabrigiæ servatur. Contulimus etiam libellum hunc olim impressum Parisiis in Bellovisu A.D. 1507, die 5 Aprilis pro Joanne Petit commorante in vico Divi Jacobi Jacobi sub Leone Argentes. Præterea licet codices tam impressi quam MSS. annos mundi juxta Hebræam solummodo veritatem exhibent, adjecimus quoque in margine LXX interpretum supputationem, et per totam Sextam ætatem, quam Christus suo consecravit adventu, annos Æræ Christianæ.

Post Chronicon damus, en, Lector, tibi Historiam Ecclesiasticam jam olim sæpissime variis in locis pro-cusam. Antiquissima atque prima omnium impressio facta est in inclyta civitate Argentinensi anno millesimo quingentesimo. Hoc vero opus tunc non prodiit

solum, sed una cum Scholastica Historia Petri Trencensis, alias Comestoris, et Ecclesiastica Historia Eusebii per Rufinum cum additione Rufini. Editionem istam Patri meo suppeditavit Vir Clarissimus Joannes Batteley Archidiaconus Cantuariensis. Erroribus typographicis scatet crassis vero eis, adeoque nullius periculi: de cætero a codice satis antiquo facta esse videtur. Convenit enim cum optimis MSS in propriis nominibus, capitulis, multisque variis lectionibus. Secundo prodiit una cum prædictis historiis in Imperiali oppido Hagenaw anno millesimo quingentesimo sexto, accurante Henrico Gran inibi incola: qui tamen priorem editionem auctoritate alicujus MSti codicis emendasse aut castigasse non videtur, sed solummodo istam verbatim de novo procudisse. Hujus impressionis mihi copiam fecit ex bibliotheca Collegii Christi Cantabrigiæ Vir celeberrimus atque antiquitatum omne genus peritissimus Thomas Bakerus, S. T. B., quem ob præcipuam ejus erga me benevolentiam atque honoris causam nomino. Postea hæc ipsa Bedæ historia typis mandata est anno 1550 Antwerpiae, Lovanii 1566, Heidelbergæ et Lugduni 1587, Coloniae 1601; inter cætera etiam ejusdem Auctoris opera Parisiis per Jametium anno 1544, ibidem quoque anno 1554, Basileæ item per Joannem Hervagium 1563, denique Coloniae per Antonium Hierat 1612. Iis vero omnibus castigatior editio opera et studio Abrahami Wheloci Cantabrigiæ anno 1644, Latine et Saxonice prodiit. Latinum autem textum vir doctissimus ad fidem trium codicum MSS edidit, et commentationibus longioribus tam Historicis quam Ecclesiasticis illustravit. Opus sane omni laude dignum, sed nec omnibus numeris absolutum, immo nec paucis nec levibus vitiis laborans. Prodiit tandem Latine anno 1681 Parisiis auctor noster emendatior studio Petri Francisci Chiffletii Societatis Jesu presbyteri, immo, si ipsi eruditissimo editori credas, emendatis-

sima, ope manuscriptorum aliquot codicum, inter quos principem locum obtinet codex S. Maximini Trevirensis, optimæ notæ et vetustissimus, ut evidentissime probat Chiffletius ex scribendi ratione perantiqua, quam codex ille retinuit. Nec tamen hæc impressio penitus illimis, ut abunde constabit alicui ad immam nostræ editionis paginam oculum vertenti, ubi Chiffletii sphalmata præcipue notantur.

Itaque viris doctrina conspicuis visum est non utilem modo, sed et ferme necessariam esse novam Baedæ editionem. Id ergo oneris sibi primum imposuit Vir cl. Thomas Galæus, S.T.P. non ita pridem Decanus Eboracensis, qui quam plurimos alios historicos tum Britannicos tum Anglicanos publici juris faciendo de patria sua olim fuerat optime meritus. Postquam vero multos MSS codices contulisset, nonnullasque notas atque commentationes collegisset, aliis, credo, negotiis implicitus, onus detrectavit, idque suscipere meo Patri persuasit, quocum vir idem celeberrimus pro singulari sua humanitate varias lectiones et doctissimas observationes communicavit. Tandem igitur Pater id laboris subiit, et ut editionem suam priorum mendis ac vitiis expurgaret, in MSS codicibus exquirendis et comparandis multum desudavit et vel sua vel amicorum industri omnes, quos in Britannicis Bibliothecis invenire potuit, accurate contulit. Hinc infinita variarum Lectionum mole obrutus, necessarium duxit, ut rationem aliquam excogitaret, qua tam gravi onere se levare posset. Et quidem observans multos codices esse inferioris et ætatis et notæ, et quo nuperiores fuerint, eo et lectionum et errorum pleniore; recognoscens quoque hos ex antiquioribus fuisse descriptos: lectiones illico recentiorum codicum prorsus nihili habuit, et in conferendos aliquot antiquissimos maxime incubuit.

Codex MS. omnium vetustissimus non ita pridem erat penes egregium illum literarum fautorem Joannem

Morum Episcopum nuper Eliensem, hodieque in Bibliotheca Regia Cantabrigiæ asservatur, antiquioribus literis Anglo-Saxonicis exaratus circa annum 737, post nostri Auctoris obitum secundum, ut patet ex quibusdam notulis Chronologicis ad calcem libri positis, quæ in hunc annum concurrunt. His autem verbis scribuntur.

Anno DXLVII. Ida regnare cœpit, a quo regalis Nordanhymbrorum prosapia originem tenet et XII annos in regno permansit. Post hunc Glappa I annum. Adda VIII. Aedilric IV. Theodric VII. Fridwald VI. Husa VII. Aedilfrid XXIV. Aeduini XVII. Osuald IX. Osuin XXVIII. Ecgfrid XV. Aldfrid XX. Osred XI. Coinred I. Osric XI. Ceoluulf VIII.

Baptizavit Paulinus ante an. CXI.

Eclipsis ante an. LXXIII.

Penda moritur ante an. LXXIX.

Pugna Ecgfridi ante an. LXIII.

Aelfuini ante an. LVIII.

Monasterium æt Uiuraemada ante an. LXIV.

Cometæ visæ ante an. VIII.

Eodem an. pater Ecgberct transivit ad Christum.

Angli in Britannia ante an. CCXCII.

Hisce pene omnibus in annum 737 concurrentibus, Cl. Uuanleio [Catalog. libb. Septentrion.] in MSS. Anglo-Saxonicis versatissimo verisimile videtur hunc ipsum Codicem eodem anno, Ceoluulfo adhuc regnante, seu saltem ante Eadbercti inaugurationem, duobus quoque annis post Baedæ obitum, in Uuiremuthensi monasterio fuisse scriptum. Adde quod manus hujusce codicis bene convenit cum exemplari Pastoralis Gregorii Magni Papæ, quod Uuillibaldus Diaconus scripsit, hoc est, inter an. 731 quo Diaconatum suscepit, et an. 740, in quo creatus fuit Presbyter. Convenit quoque cum aliis indubitatæ vetustatis et libris et diplomatibus, præcipue cum illa Ualdharii Lundoniensis Antistitis

Epistola ad Berctualdum Archiepiscopum, quam in Appendice Num. XXIV excudimus. Probabile est codicem post paucos ab ejus scriptione annos in Galliam fuisse asportatum: crebræ enim habentur distinctiones, emendationes, &c. ab homine Gallo exaratae, qui ægre manum Anglo-Saxonicam legebat: et hæ quidem adnotationes in manu Gallica passim occurrentes circa initium libri nongentis fere abhinc annis scriptæ videntur. Denique ad calcem quoque hoc scribitur: Item ex decretis Papæ Gregorii Junioris qui nunc Romanam Catholicam regit matrem Ecclesiam. Hic autem Gregoriis videtur intelligi Tertius, qui Gregorio Secundo in Pontificatu successit anno 731, et mortuus est anno 741. In Gallia conservatus fuit hic codex satis diligenter usque ad conclusionem fœderis initi inter Gulielmum Magnæ Britanniae Regem et Ludovicum Regem Christianissimum apud Ryswickum; cum vir quidam doctissimus eum cum multis aliis codicibus rarissimis tam Græcis quam Latinis publica auctione emerit, et eos omnes admodum Reverendo Domino Possessori vendiderit. Hoc autem *κειμήλιον* antiquitate veneranda, auctoritate maxima, fide optima atque certissima, ex ipso Baedæ autographo, in ipso Monasterio, ubi Baeda Historiam composuit, ut videtur, descriptum, Patri meo Episcopus ille Philobiblus utendum præbuit. Quod quidem bis summa, cura cum Chiffletiana editione collatum ad verbum a nobis imprimitur. Patri enim religio fuit de codicis tam admirandæ vetustatis fide, nisi ubi librarium falso scripsisse aperteprehenditur, vel aliquantulum decedere. Neque immerito; duobus enim codicibus, qui Saxonice literis exarantur, et in Cottoniana Bibliotheca (Tib. C. 2. et Tib. A. 14) asservantur, et tertio quoque in Bibliotheca Regia ante Normannicam Conquisitionem, ut videtur, scripto, cum eo una comparatis; in propriis nominibus, antiqua voces compositas scribendi methodo,

et in omnibus fere adeo conveniunt; et in lectionibus adeo nugatoriis, iisque paucis differunt: ut nulla ratio omnino esset, cur textus ex Moriano codice optime constitutus vel tantillum mutaretur.

Hanc Baedæ Historiam Ecclesiasticam Aluredus Rex pietissimus in linguam Saxoniam eleganter transtulit. Quam quidem versionem Vir Cl. supradictus Abrahamus Whelochus doctissimus linguarum Arabicæ simul et Saxonice in Academia Cantabrigiensi Professor in sua ornatissima editione typis mandavit, tribus, ut ipse ait, codicibus Saxonice diligenter collatis; altero, quem omnino præcipue sequebatur, bibliothecæ publicæ Cantabrigiensi; altero Collegii Corporis Christi in eadem Academia; tertio denique Bibliothecæ Cottonianæ. Fatendum est quidem industriam illum virum codicem bibliothecæ publicæ fide optima atque accuratissime edidisse; huic tamen in locis bene multis scribæ incuria laboranti nullam opem tulit, neque manum medicam admovit; quod certe facili negotio potuisset, si codices MSS, quibus usus est, paulo attentius consulisset. De novo igitur ad illa tria exemplaria editionem Whelocianam attentissime exegimus, et quas sane innumeras invenimus, lectiones varias notavimus: et duos præterea alios codices, optimæ notæ, licet mutilos, qui usque adhuc delituerant, contulimus; quorum alterum Collegium Corporis Christi Oxoniis suppeditavit, alterum vir eruditissimus ac de literatura monastica optime meritis Thomas Tannerus Cancellarius Norwicensis cum patre meo quam humanissime communicavit. Ad horum codicum, Tanneriani præsertim, fidem comparatum versionis Saxonice textum pluribus in locis restituimus, et lacunas supplevimus, ut cuivis inspicienti facile patebit. Uncis enim inclusa docent locum in priore editione vitio laborasse, in nostra vero MSti alicujus fide emendari. Denique omnes varias lectiones, quæ a textu

verbis differunt, ad inferiorem marginem apposuimus, rejectis quidem fere infinitis, quæ literis tantum, vocabulis præcipue, sunt diversæ.

Post Historiam Ecclesiasticam binam damus S. Cuthberti vitam, aliam soluta, aliam stricta oratione a Baeda scriptam, prout ipse tum in utriusque vitæ præfatione, tum in libro IV Historice cap. 28, tum denique in Indice operum suorum testatur. Prosaicam, utpote accuratius conditam, præferimus metricæ, quæ tamen prior scripta est. Codices autem MSS, quibus in adornanda hac Prosaicæ vitæ editione usi sumus, in subsidium accesserunt quinque: Benedictinus, Saxonis literis exaratus: Joannis Anstis, Armigeri, Saxonis quoque literis scriptus, quem ille dignissimus Fecialium princeps et magister, Garterius, principalis rex armorum, summa cum humanitate patri exscribendum dedit; qui et hodie in locupletissima Bibliotheca prænobilis atque illustrissimi Viri D.D. Roberti Harley Oxoniæ Comitis asservatur: Gulielmi Forcer, armigeri, Dunelmensis, qui hunc imaginibus, in quibus historia singulorum capitum depingitur, pulcherrime ac elegantissime ornatum primum patri, deinde mihi ex suo maximo in antiquitates Monasticas amore conferendum præbuit: postremum duo in Bibliotheca Bodleiana, imperfecti quidem, sed antiquissimi. His auxiliis freti textum Coloniae in Baedæ operibus et a Mabillonio in sæculo secundo actorum Benedictinorum editum satis feliciter, ut spero, emendavimus. Alteram quoque vitam Heroico carmine conscriptam a Canisio primum in tomo quinto antiquæ lectionis, postea a prædicto viro Cl. Mabillonio in lucem prolatam ad fidem codicis Anstisiani, de qua supra locuti sumus, et duorum antiquissimorum in Bibliotheca Bodleiana [NE.B. 1. 20. et KD. 175] repositorum castigavimus.

Proximo loco Historiam Abbatum Uirimuthensium et Giruuensium subjecimus, quam anno 1664 Jacobus Waræus Eques Auratus Dubliniensibus typis mandavit

una cum Baedæ epistola ad Ecgberctum Archiepiscopum Eboracensem. Quam editionem in recudendis his Baedæ opusculis anno 1693 secutus est clarissimus Henricus Whartonus. Fatetur enim codicem istorum Manuscriptum se nunquam vidisse. Has editiones Historiæ Abbatum erroribus iisque crassis scatentes ex tribus præcipue MSS. codicibus correximus; Dunelmensi, qui annos sexcentos ætate superat; Pembrochiano Cantabrigiæ, priori annis non multo inferiore; et Mertoniensi Oxoniis, non valde antiquo. Epistolam autem ad Ecgberctum unici codicis, Mertoniensis scilicet, fide mendis expurgavimus.

Baedæ libellum de Locis Sanctis, quem ex Arculphi dictatibus et Adamnani scriptis composuit, cum cæteris istius operibus Coloniae editum, cum duobus MSS. antiquis et bonæ notæ, altero in Bibliotheca Bodleiana, altero in Collegio Corporis Christi Oxoniis contulimus, et ex iis textum restituimus. Quod ad B. Felicis vitam attinet, cum nusquam exemplar ejus MS. invenire potuimus, eam ex Coloniensi et Bollandiano codicibus impressis accurate collatis ea qua potui diligentia et fide edi curavimus.

Martyrologium, quod jam exhibuimus, ex Actorum Sanctorum Martii tomo secundo dedimus. Henschenio enim cum olim constaret Martyrologium sub Baedæ nomine excusum genuinum istius opusculum non fuisse; ex eo quod Ado et Usuardus testantur eum quamplures dies intactos reliquisse: hoc indicio tam certo excitatus, dum Reginæ Sueciæ Christinæ codices MSS. Romæ scrutatur, hujus Martyrologii fragmentum olim ad usum Ecclesiæ Bituricensis descripti invenit: et quo certius crederet Baedæ esse quod invenerat, obsignabatur codex consueta illa antiquis formula: Explicit Martyrologium Baedæ Presbyteri. Hoc postea integrum vidit Divione in Bibliotheca amplissimi Senatoris Bonherii; cujus codice cum fragmento Regis collato, hæc duo exemplaria iisdem prorsus verbis, et apice vix

ullo mutato convenire per omnia reperiit, excepto quod in integro MSto additamenta quædam essent, minusculis literis scripta, quæ priori imperfecto decerant. Hæc additamenta Flori fuisse primum suspicatus est; postea tamen hunc nullam in isto supplemento partem habuisse decernebat; quippe breve admodum atque jejunum, cuique proinde non conveniat quod tradit in prologo Usuardus, eum sc. Baedæ stylum in elogiis texendis tenuisse. Cum Divionensi codice sex alios, primum S. Petri in Vaticano, alterum Monasterii S. Cyriaci in Thermis, tertium ex eminentissimi Francisci Cardinalis Barbarini Bibliotheca, denique tria Belgica Henschenius contulit, et ex iis omnibus additiones et supplementa collegit. Auctarium istud quod sub Flori nomine edidit, caractere medio distinxit. Literarum autem quibus in additionum collectione utebatur compendii causa, explicationem hic habe. A. Atrebatense, B. Barbarinianum, C. S. Cyriaci, D. Divionense, L. Lætiense, R. Reginæ Sueciæ, T. Tornacense, V. Vaticanum. Denique certum lectorem vult in omnibus hisce MSS. verbo tenus haberi omnia quæ sub Baedæ nomine majori notantur caractere, nisi de aliquibus contrarium in margine notetur: excusumque in Baedæ operibus Martyrologium ex Adone sumi.

Baedæ textum ubique sic a mendis purgato, alterum quod pro officii ratione agendum nobis hac in editione duximus, auctoris illustrationem spectat. Ut autem satis huic rei faceremus, notas tum Historicæ tum Chronologicæ, quam brevissime potuimus, textui subjecimus: et ad calcem operis in Appendice adjici curavimus vel Chartas antiquas, vel longiores notas sive potius Diatribas, vel aliquas res ejusmodi, quæ auctorem nostrum aut explicatiorem aut ornatiorem reddant. In aliquibus numeris Appendicis, præsertim numero XXI, ultra quod promissum est, præstiti. Patri enim solummodo in animo erat duas primas chartas honoratissimi D.D. Somers edidisse: cum tamen sint omnes

conquisitione Wilhelmi I vetustiores, credebam quidem me de re antiquaria non male meriturum, qui chartas has ad Uuigorniensem Ecclesiam olim pertinentes, mea manu ex autographis descriptas, et postea diligentissime cum iis comparatas, publici juris facerem. In notis ad ultimum caput Prosaicæ Vitæ S. Cudbercti, Lector, te referri legas ad Numerum XXVII, ubi videas Continuationem Historiæ S. Cudbercti e MSto Forceriano descriptam : sed spero et te et istius codicis perpulchri humanissimum possessorem mihi excusationis veniam daturum, quod eam non ediderim, ob hanc solum profecto rationem, quod et Bollandus et Mabillonius eadem fere in Actis Sanctorum protulerint : sed ne hic Appendicis locus esset prorsus vacuus ; ei duas regum, quorum Baeda in sua historia meminit, chartas non antehac editas, et acta Synodi quæ Primatum, quem Lichfeldensis Ecclesia sibi arrogasset, sedi Cantuariensi restituit, a Cl. Spelmanno ante imperfecte excusa inserui.

In Appendice quoque apposui tabulam Geographi-
cam, in qua omnes regiones, populi, loci Britannici a Baeda in his operibus memorati notantur. Vitam quoque Baedæ a Mabillonio editam, et elogium historicum ab eodem diligenter conscriptum ; et aliam quoque auctoris Vitam ab anonymo scriptore, sed vetusto ; compositam ad fidem trium MSS. Dunelmensis, Pembrochiani Cantabrigiæ, et Bodleiani Fairfax 6, quoniam nunquam antehac procusa est, adjeci. Quam sequitur index locupletissimus, Whelociano certe longe perfectior.

Hæc sunt quæ de hac nostra editione præfari visum est. Exposita jam totius consilii et patris et mei ratione, deinceps te, Lector, non morabor, nisi ut gratias agam viro Cl. et de bonis literis et literatis viris optime merito Thomæ Rawlinson, Armigero, qui me certum fecit ex Constitutione Joannis Alcock Eliensis Episcopi pro festis Sanctorum aliquot in Diocesi sua cele-

brandis, ad calcem ejusdem Episcopi *Galli cantus* a Richardo Pynson Typographo Regis Henrici septimi anno 1498 impressa; quod iste præsul voluerit, Bedæ festivitas, etsi obiit septimo Kalendas Junii, quia tamen eo die convenienter observari non potuit, ut celebraretur in sua Diœcesi secundo Idus Martii ad instar festum Sancti Hieronymi: Et ut corrigam errorem in quem de tempore Baedæ obitus incidi, cum notam ad Epistolam ad Egbertum scripserim; in qua affirmavi Baedam anno 734 esse defunctum, cum tamen eum proximo anno obiisse sit quam certissimum. Vale.

THE LIFE
OF
VENERABLE BEDE.

CHAPTER I.

OF THE STATE OF BRITAIN IN THE SEVENTH CENTURY.



N the seventh century of the Christian era, seven Saxon kingdoms had for some time existed in Britain. Northumbria or Northumberland, the largest of these, consisted of the two districts Deira and Bernicia, which had recently been united by Oswald king of Bernicia. This excellent monarch having shewn himself, by his virtuous life, the father of his people, was canonised after death, and venerated as a Saint and Martyr. To Oswald succeeded his brother Oswy, by whom Oswin, the last heir of the rival house of Deira, was permitted to assume, in a tributary condition, the government of that province. This arrangement however was of no long continuance. Oswy

slew Oswin in the year of our Lord 651, and gave the sovereignty of Deira to his illegitimate son Alfrid. On the death of Oswy in A.D. 670, his son Egfrid became king of all Northumberland, comprehending probably the whole country from the Humber to the Frith of Forth.

In the centre of Britain, but within limits which have been very ill defined, was situated the kingdom of Mercia, the last, on account of its distance from the sea, of the Saxon monarchies established in this country. Its king at this time was Wulfhere, son of Penda, who had recently been raised to the throne by the Mercians after their revolt against Northumbria and the consequent recovery of their independence, but five years after he suffered a considerable diminution of his territory by the loss of the province of Lindsay or Lincolnshire, which was taken from him by Egfrid of Northumberland.

The kingdom of East Anglia, at all times, from its position, less disturbed than the others by war and commotions, was at this time governed by Aldulf, of whose life and reign few particulars are recorded.

Wessex, or West-Saxony, extended northward to the Severn and eastward as far as the borders of Surrey and Sussex. It was ruled by Cenwalch, who died soon after our present date, leaving his kingdom a spoil to his officers, who portioned it out among themselves and enjoyed possession of it for the space of ten years, after which it was recovered and restored to its former condition by Cadwalla his son.

Essex, or the kingdom of the East Saxons, and occupying a situation between the Thames on the south, and Mercia and East Anglia on the west and north, was at this time governed by two kings Sebbi and Sighere, but tributary to Wulfhere, king of Mercia. Within the last ten years immediately preceding our present subject, the latter of these kings, with all that part of the province which he governed, had abandoned the Christian faith and returned to idolatry : but by the intervention of the superior monarch Wulfhere, and the undeviating piety of the associate king Sebbi, this apostasy was crushed in the bud.

The kingdom of the South Saxons, comprehending the modern counties of Surrey and Sussex, was about this very period converted to Christianity, and Ethelwalch, its king, had recently received baptism at the court of Wulfhere, king of Mercia. This monarch, as godfather, answered for him at the font, and by way of a baptismal present, gave him the Isle of Wight and a district called Meanwara in the kingdom of Wessex.

Kent, the oldest of the Saxon kingdoms, was governed by Egbert, who, in the year of our Lord 673, died, leaving his dominions to Lothaire his son.

In the same year, Archbishop Theodore assembled a council of bishops, at the town of Hertford, to enforce the observance of the canons, and to treat of other matters tending to the well-ordering of religion and the prosperity of the Christian Church. At this council, which

met on the twenty-fourth of September, A.D. 673, were assembled Bisi Bishop of the East Angles, Wilfrid Bishop of Northumberland, Winfrid Bishop of Mercia, Eleutherius Bishop of Wessex, and Putta Bishop of Rochester.

CHAPTER II.

OF THE BIRTH OF VENERABLE BEDE.



FROM the foregoing sketch the reader will be enabled to form some idea of the state of things in Britain in the year of our Lord 673, but of all the events which then happened, none is of more interest to us than

the birth of that great teacher of religion, literature, and science, Venerable Bede.

The time of his birth has, however, been placed by some writers as late as A.D. 677, but this error arose from not perceiving that the last two or three pages of his Chronological Epitome, attached to the Ecclesiastical History, were added by another hand.¹

Bede's own words appear decisive in fixing the date of his birth:—"This is the present state of Britain, about 285 years since the coming of the Saxons, and in the seven hundred and thirty-

¹ Mabill. in v. Bed. § 2. Sim. Eborac. Sparke's Hist. Ang. Dun. de Ecc. D. 8, and Ep. de Scrip. 1723. Surtee's H. of Archie. Ebor. Stubb's Act. Pont. Durham, II. p. 69.

first year of our Lord's incarnation." To this he subjoins a short Chronology which comes down to 731, and was continued to 734, either by another hand or by Bede himself, at a later period just before his death: he then gives a short account of the principal events of his own life, and says that he had attained (*attigisse*) the fifty-ninth year of his life. Gehle, in his recent publication on the life of Bede, has not scrupled to fix the year 672, interpreting Bede's expression that he had attained his fifty-ninth year as implying that he was entering on his sixtieth. On the other hand, another learned critic,² whose opinion has been adopted by Stephenson in his Introduction [p. vii], has endeavoured to show that 674 is the true date. But in so unimportant a particular it is hardly worth while to weigh the conflicting opinions; and the intermediate date, so long ago settled by Mabillon, and apparently so naturally resulting from Bede's own words, is perhaps the best that can be adopted.

It is always to be regretted, when little is known of the early life of eminent men, as in all cases where many facts have been handed down to elucidate the early history of such, something or other has invariably broken forth significant of their future life and fortunes. So very little, however, is known of this great ornament of England and Father of the Universal Church, that except his own writings, the letter of Cuthbert his disciple, and one or two other almost

² Pagi Critic. in Baron. Ann. A.D. 693. § 8.

contemporary records, we have no means whatever of tracing his private history.

The place of his birth is said by Bede himself to have been in the territory afterwards belonging to the twin-monasteries of St. Peter and St. Paul, at Weremouth and Jarrow. The whole of this district, lying along the coast near the mouths of the rivers Tyne and Were, was granted to Abbot Benedict by King Egfrid two years after the birth of Bede. William of Malmesbury points out more minutely the spot where our author first saw the light. His words are these :

“ Britannia, quæ a quibusdam alter orbis appellatur, quod oceano interfusa non multis Cosmographis comperta est, habet in remotissima sui plaga locum, ubi natus et educatus est Beda, Scotiæ proprium. Plaga olim et suave halantibus monasteriorum floribus dulcis, et urbium a Romanis ædificatarum frequentia residens ; nunc vel antiquo Danorum vel recenti Normannorum populatu nihil, quod multum animos alliciat, prætendit. Ibi est Wira, nec egenæ latitudinis, nec segnis gurgitis amnis, qui pelago influus naves, serena invectas aura, placido otii excipit gremio. Cujus utrasque ripas Benedictus quidam ecclesiis insignivit, et monasteria ibidem construxit, alterum Petri, alterum Pauli nomine, caritatis et regulæ unione non discrepantia.”

“ Britain, which some writers have called another world, because from its lying at a distance, it has been overlooked by most Geographers, contains in its remotest parts a place on the borders of Scotland, where Bede was born and edu-

cated. The whole country was formerly studded with monasteries, and beautiful cities founded therein by the Romans, but now, owing to the devastations of the Danes and Normans, has nothing to allure the senses. Through it runs the Were, a river of no mean width, and of tolerable rapidity. It flows into the sea, and receives ships, which are driven thither by the wind, into its tranquil bosom. A certain Benedict built churches on its banks, and founded there two monasteries, named after St. Peter and St. Paul, and united together by the same rule and bond of brotherly love."²

The birth of Bede happened in the third year of Egfrid, son of Oswy, the first of the kings of Northumberland, after the union of the provinces Deira and Bernicia into one monarchy. The dominions of this King now extended from the Humber to the Frith of Forth, and comprehended all the six northern counties of England, and the whole of the southern part of Scotland. The piety of Egfrid induced him to grant the large tract of land above-mentioned to one Bishop, surnamed Benedict, who had formerly been one of his thanes, but now became a monk, and built thereon a monastery which he dedicated to St. Peter, on the north bank of the River Were, and which from this circumstance derived the name of Weremouth. The same pious Abbot, eight years after [A.D. 682], built another mo-

² *Gesta Regum Angliæ*, Lib. | translation is to be found in the
I. cap. 3. of which an English | Series of Monkish Historians.

nastic establishment, which he dedicated to St. Paul, at Jarrow on the bank of the Tyne, at the distance of about five miles from the former. In memory of this, the following inscription, which has been preserved, was carved on a tablet in the church at Jarrow :—

Dedicatio Basilicæ
S. Pauli VIII Kal. Maii
Anno XV Egfridi Regis
Ceolfredi Abb. ejusdemque
Ecclesiæ Deo auctore
Conditoris ann IV.

The Dedication of the Church
of Saint Paul, on the 24th of April
in the fifteenth year of King Egfrid
and in the fourth year of Abbot Ceolfred,
who, under God, founded the same Church.

These two establishments were for many years ruled by Benedict himself, and his associates Ceolfred, Easterwin, and Sigfrid, and from the unity and concord which prevailed between the two, deserved rather, as Bede expresses it, to be called “one single Monastery built in two different places.”⁴

We cannot be certain as to the exact spot of Bede’s birth, but it was somewhere in the neighbourhood of these two monasteries, and probably in the village of Jarrow.

Of his parents nothing has been recorded. He tells us, in his own short narrative of himself, that he was placed, at the age of seven years, under the care of Abbot Benedict, in the Abbey

⁴ Leland. *Antiq. de reb. Brit. Coll. ed. Hearne*, III. 42.

of Weremouth, that of Jarrow being not yet built. When, however, this second establishment was founded, Bede appears to have gone thither under Ceolfrid its first Abbot, and to have resided there all the remainder of his life.

CHAPTER III.

OF HIS YOUTHFUL STUDIES IN THE MONASTERY.



OR a youth of such studious habits and indefatigable industry, no situation could have been more appropriate than that in which he was now placed. Benedict Biscop, the founder of the monasteries, was a man of extraordinary learning and singular piety. The noblemen of that period were no further advanced in learning than the Norman Barons who came after them, but Benedict Biscop was an exception to this rule. Though a nobleman by birth, he was unwearied in the pursuit of knowledge, and in ameliorating the condition of his country. In order to accomplish his benevolent intentions, he travelled into other countries, and introduced not only foreign literature, but arts hitherto unknown, into our island. He was the first who brought masons and glaziers home with him, having need of their services in the noble buildings which he

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erected. He travelled four or five times to Rome, and became intimate with Pope Agatho. Here he was much captivated with the Liturgy of the Roman Church, and their manner of chaunting, for until then the Gallican or Mozarabic Liturgy was used both in Britain and Ireland, as is alluded to in Augustine's Questions to Pope Gregory. Each time, on his return to England, Benedict carried back with him the most valuable books, and costly relics and works of art which could be procured for money. This collection, which was, by his orders, preserved with peculiar care, received considerable augmentations from the zeal and munificence of his successors. Bede's thirst for study was here, no doubt, satisfied: so large and valuable a library could scarcely have been within his reach elsewhere, even among the other Benedictines of the day, though that order has in all ages been particularly eminent for encouraging a taste for learning, and providing means of gratifying that taste among its fosterlings. In so large a community, too, as that of Weremouth, there were doubtlessly many scholars of mature age who would all assist in promoting the studies of so talented a youth as he who was now introduced within their walls.

Bede was not, however, left to chance, or the untutored dictates of his own youthful fancy, to find his way as he could through the years spent in the rudiments of learning. In the study of Theology and the Holy Scriptures, he received,

as he himself tells us,¹ the instructions of Trumbert, a monk, who had been educated under the holy Ceadda, Bishop of Lichfield. The art of chaunting, as it was practised at Rome, was taught him by John, the Archchaunter of St. Peter's at Rome, who, by the consent of Pope Agatho, had accompanied Biscop Benedict into Britain. This celebrated singer attracted multitudes of people from the countries adjoining to the monastery of Weremouth to witness his performances. It has also been said by Stubbs,² that Bede received instructions from John of Beverley, the disciple of Archbishop Theodore; and possibly this may have been the case, as he might also from others learned in the Greek and Latin tongue who were in the company of that famous Archbishop; but Mabillon thinks that the author above referred to has made a confusion between the two Johns, for there is no other mention whatever made of his being a pupil of John of Beverley. It is certain, however, that Bede possessed considerable knowledge, not only in the Latin and Greek languages, but also in the Hebrew, although nothing remains which has been ascribed to him in that language, save a vocabulary entitled "Interpretatio nominum Hebraicorum," which, however, is the production of another. In the Greek tongue he must have made considerable proficiency, as appears from his "Ars Metrica," and from his having translated the life of Anastasius

¹ Ecclesiastical Hist. IV. 4.

² Act. Pontif. Eborac.

and the Gospel of St. John out of that language into Latin. The last two of these productions are no longer extant.

Whatever advantages, however, Bede may have enjoyed, the principal was his own ardour in the pursuit of learning; and let us remember, that the rules of the monastic institutions did not leave the student the uncontrolled disposal of his own time. Many offices, not wholly menial, were performed by the brethren; he himself instances Biscop the founder, and says, he, like the rest of the brothers, delighted to exercise himself in winnowing the corn, and thrashing it, in giving milk to the lambs and calves, in the bakehouse, in the garden, in the kitchen, and in the other employments of the monastery; a considerable portion of the day was spent in discharging the duties required by the monastic rules, and in the daily service and psalmody of the Church. All his leisure time was not even then occupied in reading; part was devoted to writing and to the instruction of others. His own words are here in point.

“Cunctum vitæ tempus in ejusdem Monasterii habitatione peragens, omnem meditandis Scripturis operam dedi; atque inter observantiam disciplinæ regularis et quotidianam cantandi in ecclesia curam, semper aut discere, aut docere, aut scribere dulce habui.”

“All my life I spent in that same Monastery, giving my whole attention to the study of the Holy Scriptures, and in the intervals between the hours of regular discipline and the duties of

singing in the Church, I took pleasure in learning, or teaching, or writing something."

CHAPTER IV.

OF HIS ADMISSION TO HOLY ORDERS.



DEACON'S orders have, in no age of the Church, been conferred until the age of twenty-four or twenty-five years. Of his own entry into this holy ordination, let us hear what he says himself.

"Nono decimo vitæ meæ anno, Diaconatum, tricesimo gradum Presbyteratus, utrumque per ministerium reverendissimi Episcopi Joannis, jubente Ceolfrido Abbate, suscepi."

"In the nineteenth year of my life I was made Deacon, and in the thirtieth was ordained Priest; both ordinances were conferred on me by Bishop John, at the bidding of Abbot Ceolfrid."

This John was Bishop of Hagulstad, now Hexham, in the county of Northumberland, and the monasteries of Weremouth and Jarrow were in his diocese, for the see of Durham did not exist until a later period, when the Brotherhood of Lindisfarne settled there, carrying with them the bones of St. Cuthbert. This John is also better known by the name of John of Beverley, and is mentioned in high terms by Bede in his

History. So remarkable a deviation from the general rule as the ordination of a candidate for Holy Orders in the nineteenth year of his age, is in itself a sufficient proof of the estimation in which the young Student was held. His piety, moreover, must have been well known to the Abbot who sent him for ordination, and to the Bishop, who hesitated not to admit him so prematurely to that holy rite. It is moreover said of him that, in his ardour for study, he declined to be raised to the dignity of an Abbot, lest the distraction to which the care of such an establishment, or *family*, as the Historian expresses it, would subject him, might allow him less time and leisure for his favourite pursuits. "Officium quippe curam requirit, cura mentem distrahit, distractio studium literarum impedit."³

This, however, no doubt happened after he took priest's orders in his thirtieth year, though the eleven years which intervened must have been sedulously spent in laying up that store of erudition which afterwards enabled him to bring forth from his treasury things both new and old. For it does not appear that he published any thing in writing until after he had undergone the second of the Church's ordinances. This we have from his own words :

"Ex quo tempore accepti Presbyteratus usque ad annum ætatis meæ quinquagesimum nonum, hæc in Scripturam Sanctam meæ meorumque necessitati ex opusculis Venerabilium Patrum

³ Trithem. de Viris illust. ord. Bened. II. 21, 34.

breviter adnotare, sive etiam ad formam sensus et interpretationis eorum superadjicere curavi.”

“ From the time of my taking Priest’s orders, to the fifty-ninth year of my age, I have occupied myself in making these short extracts from the works of the Venerable Fathers for the use of me and mine, or in adding thereto somewhat of my own, after the model of their meaning and interpretation.”

If, however, he was admitted unusually early to the orders of Deacon, he was in no mind, on the other hand, to rush hastily, or without long and patient study, into the full duty of the priest’s office ; and thus he devoted eleven patient years to qualify himself for the various services which he was preparing to render to the Literature of his country, and the Interests of the Church.

CHAPTER V.

OF HIS CLERICAL AND LITERARY LABOURS.



S the office of priest, or *Mærr ppeort*, mass-priest, as he is called in King Alfred’s Anglo-Saxon translation, brought with it a considerable portion of official duties, he was not at liberty to devote the whole of his time to his favourite occupations. His employment was to say mass in

the church, by which we are to understand that he officiated at the masses that were performed at different hours in the day, besides perhaps assisting in the morning and evening prayers of the monastery. The following extracts from Anglo-Saxon writers, quoted by Sharon Turner, will well describe the responsible functions which were supposed to belong to the priest's office.

“Priests! you ought to be well provided with books and apparel as suits your condition. The mass-priest should at least have his missal, his singing-book, his reading-book, his psalter, his hand-book, his penitential, and his numeral one. He ought to have his officiating garments, and to sing from sun-rise, with the nine intervals and nine readings. His sacramental cup should be of gold or silver, glass or tin, and not of earth, at least not of wood. The altar should be always clean, well clothed, and not defiled with dirt. There should be no mass without wine.

“Take care that you be better and wiser in your spiritual craft than worldly men are in theirs, that you may be fit teachers of true wisdom. The priest should preach rightly the true belief; read fit discourses; visit the sick; and baptize infants, and give the unction when desired. No one should be a covetous trader, nor a plunderer, nor drink often in wine-houses, nor be proud or boastful, nor wear ostentatious girdles, nor be adorned with gold, but to do honour to himself by his good morals.

“They should not be litigious nor quarrelsome, nor seditious, but should pacify the con-

tending; nor carry arms, nor go to any fight, though some say that priests should carry weapons when necessity requires; yet the servant of God ought not to go to any war or military exercise. Neither a wife nor a battle becomes them, if they will rightly obey God and keep His laws as becomes their state.”⁴

Their duties are also described in the Canons of Edgar in the following terms:—

“They were forbidden to carry any controversy among themselves to a lay-tribunal. Their own companions were to settle it, or the bishop was to determine it.

“No priest was to forsake the church to which he was consecrated, nor to intermeddle with the rights of others, nor to take the scholar of another. He was to learn sedulously his own handicraft, and not put another to shame for his ignorance, but to teach him better. The high-born were not to despise the less-born, nor any to be unrighteous or covetous dealers. He was to baptize whenever required, and to abolish all heathenism and witchcraft. They were to take care of their churches, and apply exclusively to their sacred duties; and not to indulge in idle speech, or idle deeds, or excessive drinking; nor to let dogs come within their church-inclosure, nor more swine than a man might govern.

“They were to celebrate mass only in churches, and on the altar, unless in cases of extreme

⁴ Elfric, in Wilkins's *Leges Anglo-Saxon*. 169—171.

sickness. They were to have at mass their corporalis garment, and the subucula under their alba; and all their officiating garments were to be woven. Each was to have a good and right book. No one was to celebrate mass, unless fasting, and unless he had one to make responses; nor more than three times a day; nor unless he had, for the Eucharist, pure bread, wine and water. The cup was to be of something molten, not of wood. No woman was to come near the altar during mass. The bell was to be rung at the proper time.

“They were to preach every Sunday to the people; and always to give good examples. They were ordered to teach youth with care, and to draw them to some craft. They were to distribute alms, and urge the people to give them, and to sing the psalms during the distribution, and to exhort the poor to intercede for the donors. They were forbidden to swear, and were to avoid ordeals. They were to recommend confession, penitence, and compensation; to administer the sacrament to the sick, and to anoint him if he desired it; and the priest was always to keep oil ready for this purpose and for baptism. He was neither to hunt, or hawk, or dice; but to play with his book as became his condition.”⁵

But the duties pointed out in these extracts do not seem to have satisfied the Venerable

⁵ Wilkins's *Leges Anglo-Saxonicae*, 85—87.

Bede; he applied himself to every branch of literature and science then known, and besides study, and writing comments on the Scriptures, he treated on several subjects, on history, astrology, orthography, rhetoric, and poetry; in the latter of which he was not inferior to other poets of that age, as appears by what he has left us on the Life of St. Cuthbert, and some places in his Ecclesiastical History; he is thought to have written likewise two books on the Art of Poetry, which are not now extant; besides a book of Hymns, and another of Epigrams. Thus this studious and venerable man employed all the time he could save from the call of his duty, in improving the souls and understandings of men; which he did not only to mankind in general, but more particularly to those pupils who were under his tuition. Of these, several by the influence of his teaching came to make considerable figures in the world, as Eusebius or Huetbert, to whom he inscribed his book, *De Ratione Temporum*, and his Interpretation on the Apocalypse, and who was afterwards Abbot of Weremouth: Cuthbert, called likewise Antonius, and afterwards Abbot of Jarrow, to whom he inscribed his book *De Arte Metrica*, and who afterwards wrote of his master's death: also Constantine, to whom is inscribed a book entitled *De Divisione Numerorum*, but it is doubtful whether it is genuine; and Nothelm, then a priest at London, and afterwards Archbishop of Canterbury, to whom he wrote his *Thirty Questions on the Book of*

Kings; to which we may add several in other monasteries; whilst others have improperly classed among them Alcuinus, afterwards preceptor to Charles the Great.

Thus whilst the time of this excellent man was employed in doing good to mankind, he seldom or never moved beyond the limits of his own monastery, and yet in its dark cloisters he surveyed the whole world, and dispensed to it the talents which had been entrusted to his charge: it seems not a little surprising, that one who had scarcely moved away from the place of his nativity, should so accurately describe those at a distance; and this quality in his writings, when considered with reference to the age in which he lived, is the more remarkable, as there is but one other recorded in history who possessed it in equal perfection,—the immortal Homer.

CHAPTER VI.

OF HIS SUPPOSED JOURNEY TO ROME.



BENEDICT'S monastic life was of the most peaceful nature, and apparently uninterrupted by absence or travel; his own words indeed might be thought to afford sufficient authority for the supposition. A controversy, however, on this subject has arisen from a letter first published by

William of Malmesbury, which to this hour has not been satisfactorily decided. This historian says that Bede's learning and attainments were so highly esteemed, that Pope Sergius wished to see him at Rome and consult him on questions of importance and difficulty relating to the Church. He accordingly quotes a letter, addressed by Sergius to Abbot Ceolfrid, in which he is requested to send Bede without delay to Rome. Now it is argued, and apparently with truth, that Bede would not have dared to decline an invitation coming from so high a quarter; and yet it is all but certain that Bede never was out of England. He tells us distinctly that his whole life was spent in the neighbourhood of Jarrow; and that the letters, which he has inserted in his Ecclesiastical History, had been procured for him at Rome by Nothelm, which would certainly lead us to infer that Bede *was not* there himself. Moreover, he tells us in his treatise, *De Natura Rerum* [46], that he was not with the monks of Yarrow, who went to Rome in the year 701.

The last editor of the Ecclesiastical History thinks that he has succeeded in clearing up this difficulty, by the discovery of an earlier copy of the letter in question, [Tib. A. xv. fol. 6, b, in the British Museum,] than that given by William of Malmesbury.

The following is the printed copy of the letter from the manuscript in question, with the variations of Malmesbury, Stevenson, and Gehle inserted in brackets in their proper places:—



ERGIUS episcopus, servus servorum Dei, Ceolfrido religioso abbati presbyteroque, [presbyteroque *om. M.*] salutem."—Quibus verbis et modis clementiam Dei nostri atque inenarrabilem providentiam possumus effari, et dignis gratiarum actionibus [-nas *g. -nes St. qui lectionem MSti in nota addit*] pro immensis circa nos ejus beneficiis persolvere, qui in tenebris et umbra mortis positos ad lumen suæ scientiæ producit. [Quibus . . . producit *om. G.*] . . . Benedictionis interea gratiam, quam nobis per præsentem portitorem tua misit devota religio, libenti et hilari animo, sicuti ab ea directa est, nos suscepisse cognosce, et pro ejus nimirum conscientiæ puritate Dominum ejusque Apostolos deprecamur, ut per cujus prædicationem ad lumen veritatis accessimus, tribuat pro parvis magna, et cœlestis regni perpetua beneficia condonari concedat." [et pro ejus . . . concedat *om. M. et G.*]—Opportunis ergo ac dignis amplectendæ tuæ sollicitudinis petitionibus arctissima devotione faventes, hortamur Deo dilectam bonitatis tuæ religiositatem, ut quia, exortis quibusdam ecclesiasticarum causarum capitulis non sine examinatione longius innotescendis, opus nobis sunt ad conferendum arte literaturæ [ium—*ra St. qui-e-æ in nota subjicit. -is -ra G.*] imbuti, sicut decet Deo [Deo *om. G.*] devotum auxilium sanctæ matris universalis ecclesiæ obedi-

entem devotionem [devotioni M.] huic nostræ hortationi [exhort. G.] non desistas accommodare, sed absque aliqua remoratione [immodat. G.] religiosum Dei nostri famulum [relig. fam. Dei Bedam G., rel. fam. Bedam M.] venerabilis tui monasterii [monasterii presbyterum M. monasterii (presbyterum) G. *qui notat hanc vocem in Cod. MS. Cotton. abesse*] ad veneranda limina Apostolorum principum dominorum meorum Petri et Pauli, amatorum tuorum ac protectorum, ad nostræ mediocritatis conspectum non moraris [*Ita* St. moreris G.] dirigere. Quem favente Domino, tuisque sanctis precibus, non diffidas prospere ad te redire, peracta præmissorum capitulorum cum auxilio Dei desiderata solemnitate. Erit [Erit enim G.] ut confidimus, etiam [et G.] cunctis tibi creditis profuturum, quidquid ecclesiæ generali devoto sancto collegio [d. s. c. om. M.] claruerit præstantissime [per ejus præstantiam M.] impertitum."

In English, thus :

- "Sergius Bishop, Servant of the Servants of God, to the holy Abbot and Priest Ceolfrid. Health ! In what words or ways can we describe the mercy and unspeakable Providence of our God, and give due thanks to Him for his numberless benefits towards us, who brings us, when we are lying in darkness and the shadow of death, to the light of his knowledge ! The favour of your blessing, which your devoted piety sent to us by the present bearer, has been received by us with pleasure and delight, according to

your directions : and we pray the Lord and His apostles for your conscientious purity, that He, by whose preaching we came to the light of truth, may give us great things for small, and grant us the everlasting blessings of his heavenly kingdom. Wherefore favouring with our utmost devotion the seasonable and worthy petition of your honoured solicitude, we exhort your holy and religious goodness, that, inasmuch as certain Ecclesiastical particulars have arisen, which cannot be more perfectly understood without examination, we wish to have some men well skilled in literature to confer with ; and that, as becomes a devout champion of Holy Mother Church, you do not fail to show your obedient devotion to this our exhortation, but without delay send God's religious servant [Bede, priest] of your venerable monastery, to the hallowed threshold of the chief of the Apostles, our Lords Peter and Paul, our friends and protectors, that he may come and visit my nothingness. Whom, if God and the Holy Saints so please, you need not fear of receiving safe home again, when he shall, with the help of God and in all due solemnity, have finished the aforesaid matters. For it will, I trust, also be profitable to all who are under your care, if any thing shall through his excellency become known to the church in general."

Such is the letter of Pope Sergius, which has been preserved by William of Malmesbury ; and some modern critics have not hesitated, from the difficulties before-mentioned which it in-

volves, to pronounce it altogether spurious.⁶ It is argued that Bede did not take priest's orders till the year 672, whereas this letter was written in 670, and Pope Sergius died in 671.

Gehle, who does not examine the subject at much length, explains the favour which Sergius names as having granted to Abbot Ceolfrid, to be the privilege or charter of which Bede makes mention in his Lives of the Abbots of Weremouth and Jarrow :

“Missis Romam monachis tempore beatæ recordationis Sergii Papæ, privilegium ab eo pro tuitione sui monasterii instar illius, quod Agatho Papa Benedicto dederat, accepit Ceolfridus. Quod Britanniæ perlatam, et coram Synodo patefactum, præsentium Episcoporum simul et magnifici Regis Alfridi subscriptione confirmatum est, quomodo etiam prius illud sui temporis Regem et Episcopos in Synodo publice confirmasse non latet.”

“Some monks were sent to Rome in the time of Pope Sergius, of blessed memory, and through them Ceolfrid received from him a privilege for the protection of his monastery, as Benedict had before received from Pope Agatho. Which, being brought back to Britain, and laid before a Synod, was confirmed by the subscription of the bishops who were present, and his highness King Alfrid, in the same way as we know the former was subscribed in a Synod by the king and bishops of that time.”

⁶ Pagi Breviar. Hist. Chr. Crit. | Mai. 27. Mabill. Ac. Ben. Sec. &c. &c. 1717. Henschenius ad | III. elog. Bedæ, No. 4, Baron.

This fact seems to throw some light on the letter of Sergius. If, as is probable, he therein alludes to this charter, he does so in terms not so clear as would have been made to appear by Malmesbury, if the letter were a forgery, and yet sufficiently clear when the allusion is explained. This is indirect testimony to the genuineness of the document. As to the word "presbyterum," *priest*, being interpolated by Malmesbury, he might have done so very innocently, knowing that Bede was afterwards a priest, and at the moment not reflecting that he was not one at the time. It is a most obvious error for an historian to describe a man in his youth by the titles which he received at a later period of his life.

But let us now examine the solution of this difficulty, which has been proposed from the Cottonian MS. The text of that document, which, having suffered from fire, is now under process of restoration, and can with difficulty be inspected, is said to be as follows :—

Ut—absque ulla remoratione religiosum Dei nostri famulum venerabilis tui monasterii ad veneranda limina Apostolorum, &c. non moreris dirigere.

According to the proposed solution it will be necessary to translate this passage :—

That you do not delay to send *some* religious servant of God of your venerable monastery to the hallowed threshold of the Apostles, &c.

To this interpretation there is one insuperable objection ; in a passage where no individual has been previously mentioned, "devotum Dei nostri

famulum" cannot mean *some* or *a* devout servant of God: the insertion of *quendam* is absolutely necessary. It must mean "*the* or *that* devout servant of God," and to make this intelligible some proper name is required. The inference would rather be, that in the MS. in question the word Bedam had been inadvertently omitted.

I had already noticed this difficulty, when I accidentally referred to Mr. Hardy's edition of William of Malmersbury, where he gives a different reading of the same MS., which clears up the whole question. "From what is here stated, the tradition that Bede visited Rome met probably with supporters in Malmesbury's time, though he does not seem to attach great weight to it. The letter of Pope Sergius, however, affords the strongest presumption that Bede was invited over: and the argument of the learned Wilkins assigns a probable reason why the journey was not undertaken: he thinks that the letter was written in the last year of the pontificate of Sergius (A. D. 701), and conjectures that the subsequent arrival of messengers in England with tidings of the pontiff's decease occasioned Bede to relinquish his purposed journey. An opinion, however, has been lately expressed, that 'the story of Bede's summons to Rome is founded upon an error committed by Malmesbury, who, having met with a letter in which Pope Sergius requested Ceolfrid, Abbot of Jarrow, to send one of his monks to Rome, concluded that Bede was that individual, and most unjustifiably inserted his

name therein.' In support of this charge it has been alleged, that there is still extant (of an earlier date than Malmesbury's work) a copy of this letter, (Tiberius, A. xv.) in which the passage relating to Beda does not occur. In answer to this it may be urged, that Usher, who had seen and copied the letter from the MS. above alluded to, arrives at no such conclusion. He had, moreover, in his possession an ancient MS. containing the letter entire, from which Malmesbury gives but extracts; and therein Beda's name does occur, though he is not described as presbyter. The only inference drawn by Usher is, that the omission of Beda's description is not without reason, inasmuch as he had not at that time been ordained priest. Before it can be admitted as a just inference that Malmesbury interpolated the passage in question, it must be shewn that Tiberius A. xv. was the identical copy of the letter he used; a conclusion which cannot fairly be drawn, as it is incredible but that other copies of the letter must have been extant when he wrote: and it ought rather to be contended that the one he saw must have contained the passage in dispute; for Malmesbury (whose great integrity is admitted by all writers) several times expressly declares that he declined inserting anything in his history for which he had not the best authority. Moreover, had he been guilty of the interpolation attributed to him, it is improbable that he would have used language so candid as that he has employed."

⁷ Vol. I. p. 85.

The whole of this discussion has arisen from an inaccuracy in reading the Cottonian Manuscript. The words of that document, though it is much injured by the fire, are in this passage most legible—they run thus: “Religiosum Dei famulum N. (for nomen);” and the name Beda is inserted in the margin. These words have been read incorrectly, as it seems “Dei nostri famulum.” From the fact of the letter N. being found in the Cotton MS. for the name of the person summoned to Rome, it might be inferred that, in the transcript from which the writer copied, the name had been accidentally omitted, and that the passage was not clear: some word appears wanting to complete the construction of the sentence, as it stands in Tib. A. xv.⁶

It is quite as likely that Bede should have been specified as any other person, for he was then about twenty-eight years old, and was already beginning to be well known for his extraordinary erudition, particularly in the Scriptures. It appears, therefore, on the whole, the wisest plan to adopt the explanation of Wilkins and Gehle, who suggest that the death of Sergius, which took place shortly after the writing of the above letter, was the reason why Bede did not take the required journey. The Cottonian MS. above referred to, has not, as we have just seen, been appealed to for the first time. Usher quotes it (apud Wilkins), and says that the word “presbyterum,” *priest*, is wanting. He

⁶ Vol. I. p. 87.

does not allude to the absence of the word Bedam, as thinking, probably, that it was an omission of the copyist.

CHAPTER VI.

OF HIS PRETENDED RESIDENCE AT CAMBRIDGE.



WE are also told that Bede resided at the University of Cambridge, and taught there in the office of Professor. This has been maintained by certain members of that University, who have been eager to claim such an illustrious man as their own; whilst other writers of the University of Oxford have been induced, by a corresponding jealousy, to deny the fact.

The principal authority for this ill-supported statement is found in a volume called *Liber Niger*, preserved in the University of Cambridge. Out of that book, Hearne, in the year 1719, published "Nicolai Cantalupi Historiola de Antiquitate et Origine Universitatis Cantabrigiensis, simul cum Chronicis Sprotti Ox."⁹

⁹ This work has been twice published in English, under the following titles, "History and Antiquities of the University of Cambridge, in two parts, by

Richard Parker, B.D., and Fellow of Caius College, in 1622. —London, 1721; and again printed for J. Marcus, in the Poultry, London.

In this history Bede is said, “at the request of Doctor Wilfrid, and at the bidding of Abbot Ceolfrid, to have left the territory belonging to the Monastery of St. Peter and St. Paul, and being even then a monk in mind and regular discipline, though not in dress, to have gone, in the year 682, to Cambridge, where by sowing the seeds of knowledge for himself and others, by writing books and teaching the ignorant, he was of use before God and man in eradicating prevailing errors :”—“rogatu Wilfridi doctoris, jubente CEOLFRIDO Abbate, de territorio monasterii PETRI et PAULI *Wiremuder*, mente licet non habitu monasticus, jam disciplinis inhærens, anno 682, pervenisse *Cantabrigiam*, ubi sibi et aliis fructus scientiæ seminando, libros scribendo, inscios informando, profecerit coram Deo et hominibus in erroribus enervandis.”

It is hardly necessary to observe, that this is said to have happened at a time when Bede was little more than nine years old! Seven years after he is stated to have had public honours conferred on him by the University, and at a later period to be still pursuing the duties of a teacher.

In support of these statements a letter is produced, purporting to be addressed to the Students of the University of Cambridge, by Albinus or Alcuin, the preceptor of Charlemagne. The following is a copy :—

“Discretis CHRISTI hæredibus, immaculatæ Matris *Cantabrigiæ* scholaribus, ALCUINUS, vita peccator, salutem et doctrinæ virtutibus glo-

riam. Quoniam ignorantia mater est erroris, rogo intime, ut inter vos assuescant pueri ad stare laudibus superni Regis, non vulpium fodere cavernas, non fugaces leporum cursus sequi, discant nunc Scripturas Sacras, habita cognitione veritatis scientiæ, ut ita ætate perfecta alios docere possint. Recogitate, obsecro, carissimi, nobilissimum nostri temporis magistrum BEDAM Presbyterum, vestræ Universitatis doctorem, sub quo, divina permittente gratia, gradum suscepi doctoralem A. ab Incarnatione Domini 692, qualem habuit in juventute studendi animum, qualem nunc habet inter homines laudem, et multo magis apud Deum remunerationis gloriam. Valete semper in CHRISTO JESU, cujus gratia coadjuvati estis in doctrina. Amen.”

“To the discreet heirs of Christ and scholars of Cambridge, their immaculate mother, Alcuin, a sinner, health and glory in the excellence of doctrine. Since ignorance is the mother of error, I earnestly beseech you, that your young men may learn to persevere in the praises of our heavenly king, not to dig up fox's earths, or to follow the hare's fleet flight: let them learn Holy Scripture now, that when they have obtained a knowledge of the science of truth, they may, at years of maturity, be able to teach others. Consider, I beseech you, beloved, that noble teacher of our own times Bede the Priest, Teacher in your University, under whom, by permission of the Divine Grace, I took my Doctor's Degree in the year of our Lord's incarnation 692. What zeal did he display for learn-

ing, when he was a boy! what renown does he now enjoy among men; and still more, what glory of reward before Almighty God. Fare ye well ever in Christ, whose grace assists you in your doctrine. Amen!"

It is added, that at an advanced period of life, when he was about to retire from the University, he thus addressed his disciples: "Discite, filioli, dum vobiscum sum. Nescio enim, quamdiu subsistam, et si post modicum tollat me Factor meus, et revertatur animus meus ad eum qui misit illum et in hanc vitam venire concessit, diu vixi. Bene consuluit mihi Dominus meus Jesus in hoc vitæ spatio, cupio dissolvi et esse cum Christo."

The whole of this history, however, recorded by Cantalupe, is evidently spurious. This is shown both by the anachronisms in which it abounds, and by the letter of Alcuin, and Bede's final exhortation, which are copied in some parts verbatim from the letter of Cuthbert, describing Bede's last illness.¹

¹ See Bal. de ill. Maj. Brit. Scrip. Vesaliæ, 1548. J. Caii Histor. Cantab. Acad. 1574. Fuller's Worthies in *Durham*. Leland Comm. in Cyc. Can. in Itin. Hearn. Ox. 1768, vol. ix. Brian Twin. Antiq. Acad. Ox. Ap. I. 114. Voss. de Hist. Lat. Dyer's Hist. of Univ. of Camb. p. 40.

CHAPTER VII.

OF HIS OCCASIONAL VISITS TO HIS FRIENDS.



CCASIONALLY, however, Bede would visit his friends and relations, though from the foregoing narrative we may infer that he did not travel far from the monastery. This is both plainly asserted in his own account of his secluded life, and appears also from the want of any evidence to the contrary. Yet it is certain that he made visits and excursions to other places, nor can we suppose that he secluded himself entirely within the monastery, and never indulged the pleasure of seeing and conversing with his friends. In his own letter to Egbert, Archbishop of York, and nephew to King Ceolwulph, he alludes to a visit which he paid to that nobleman and prelate, and acknowledges an invitation to go there for the sake of conferring with him on their common pursuits in the year following. He was unable to comply with this request, in consequence of illness, and therefore communicated with his friend by letter. In another letter, still extant, addressed to Wichred on the celebration of Easter, he speaks of the kindness and affability with which he had

been received by him on a former occasion. It is not improbable that he might sometimes likewise pay visits to the court: for Ceolwulph, King of the Northumbrians, in one of whose provinces, *i. e.* Bernicia, Bede lived, was himself a man of singular learning, and a very great encourager of it in others; and had, doubtlessly, an extraordinary respect for Bede, as appears by his request to him to write the Ecclesiastical History, and by Bede's submitting the papers to him for his perusal. That prince was not only a lover of learned men in general, but especially of that part of them who led a monastic life, insomuch that, about three years after Bede's death, he resigned his crown, and became a monk at Lindisfarne.

CHAPTER VIII.

OF BEDE'S DISCIPLES.



AN TALUPE records also that many famous men were disciples of the Venerable Bede, and among others the following still more distinguished than the rest: Cheulph, Maurice, Oswald, and Cadoc, who for their learning and virtues were held in high estimation by the

people. Carter, a schoolmaster of Cambridge, seems to speak on no better authority, in his *History of the University of Cambridge*,² where he attempts to prove its superior antiquity over that of Paris.

“As for Paris,” says he, “which claims the precedency, it is at most no older than the reign of Charlemagne, and founded by four disciples of the venerable Bede.”

Though the character of Cantalupe's *History* is too low to allow us to attach any importance to this and other statements which it contains, yet “Bede's knowledge of the Scriptures, the result of so many years of patient study, and his great reputation for learning, would no doubt draw round him a multitude of disciples. The names of some of his more favoured pupils are preserved by himself, in the dedications to such of his works as were undertaken at their suggestion, or for their especial benefit. Amongst these we may notice Huetbert, afterwards Abbot of Weremouth, to whom he dedicated his treatise *De Ratione Temporum*, and his *Exposition upon the Revelations*; Cuthbert, the successor of Huetbert, for whom he wrote his *Liber de Arte Metrica*; Constantine, for whose use he edited a dissertation concerning the division of Numbers; and, lastly, Nothelm, presbyter of London, and afterwards Archbishop of Canterbury, at whose request he propounded thirty questions

² Lond. 1753, page 3.

upon the Books of Kings. Although there were probably other disciples, whose names he does not specify, yet we can by no means agree with Vincent of Beauvais³ in including amongst the number, Rhabanus Maurus, who was not born until fifty years after Bede's death; nor the more celebrated Alcuin, as some writers erroneously have done."⁴

CHAPTER IX.

OF HIS DEATH.



LITERARY labour and the routine of Church-services are all that we have to record of Venerable Bede, and the tranquillity of his life, passed, as we have seen, entirely in the Monastery of Jarrow, has left it a difficult task for his biographers to extend their accounts of him to that length which might seem suitable to his reputation and the value of his works. It has been truly remarked that scholars and persons of sedentary habits, though liable to frequent petty illnesses from want of bodily exercise and too great mental exertion, are nevertheless on the whole rather a long-

³ Spec. Histor. xxiii. 173.

⁴ Stevenson's Introduction.

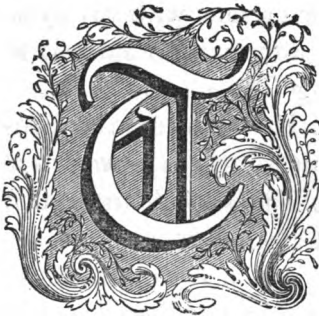
lived race. This rule was not exemplified in the case of Bede. He seems to have contracted at a somewhat early period a complaint in his stomach, accompanied with shortness of breath : “ Ita ut,” says Malmesbury, “ stomacho laboraret ægroque et angusto suspirio anhelitum duceret.”⁵ An attack of this disorder had lately prevented him from visiting his friend Archbishop Egbert, and led to his writing him the valuable letter on the duties of a bishop, which we have still extant. We are not informed whether the disorder left him at that time, and came on afresh, when it at last killed him ; but it is most probable that he enjoyed general ill health during the last few years of his existence. He was ill some weeks before he died, and was attended by Cuthbert, who had been one of his pupils, and after Huetbert became abbot of the monastery. The Christian piety with which he suffered the dispensation which awaited him, has been the universal theme of panegyric. The whole scene of his increasing malady, his devout resignation, and fervent prayers for all his friends, together with his paternal admonitions for the regulation of their lives, and his uncontrollable anxiety to dictate to the boy who was his amanuensis, even to his last moments, are so beautifully recorded in the letter of his pupil Cuthbert, that we shall not attempt here to describe it in other terms.⁶

⁵ Gesta Regum Anglorum, I. 2, 23.

X. I. 15, p. 8. Leland, Collect. Hearne, IV. 111. 77. Mabillon Act. Bened. Sec. III.

⁶ See Simeon. Dunelm. de Ecc. Dun. ap. Twysdeni Scrip.

CUTHBERT'S LETTER ON THE DEATH OF
VENERABLE BEDE.



O his fellow-reader Cuthwin, beloved in Christ, Cuthbert, his school-fellow ; Health for ever in the Lord. I have received with much pleasure the small present which you sent me, and with much satisfaction read the letters of your devout erudition ; wherein I found that masses and holy prayers are diligently celebrated by you for our father and master, Bede, whom God loved : this was what I principally desired, and therefore it is more pleasing, for the love of him (according to my capacity), in a few words to relate in what manner he departed this world, understanding that you also desire and ask the same. He was much troubled with shortness of breath, yet without pain, before the day of our Lord's resurrection, that is, about a fortnight ; and thus he afterwards passed his life, cheerful and rejoicing, giving thanks to Almighty God every day and night, nay, every hour, till the day of our Lord's Ascension, that is, the seventh of the Calends of June [26th of May] and daily read lessons to us his disciples, and whatever remained of the day, he spent in singing psalms ; he also passed

all the night awake, in joy and thanksgiving, unless a short sleep prevented it; in which case he no sooner awoke than he presently repeated his wonted exercises, and ceased not to give thanks to God with uplifted hands. I declare with truth, that I have never seen with my eyes, nor heard with my ears, any man so earnest in giving thanks to the living God.

O truly happy man! He chanted the sentence of St. Paul the Apostle, *It is dreadful to fall into the hands of the living God*, and much more out of Holy Writ; wherein also he admonished us to think of our last hour, and to shake off the sleep of the soul; and being learned in our poetry, he said some things also in our tongue, for he said, putting the same into English,

“ For tham neod-ferē
Nenig wyrtheth
Thances snottra
Thonne him therf sy
To gehiggene

Ær his heonen-gange
Hwet his gaste
Godes oththe yveles
Æfter deathe heonen
Demed wurthe.”

which means this :—

“ No man is wiser than is requisite, before the necessary departure; that is, to consider, before the soul departs hence, what good or evil it hath done, and how it is to be judged after its departure.”

He also sang Antiphons according to our custom and his own, one of which is, “ O glorious King, Lord of all Power, who, triumphing this day, didst ascend above all the Heavens; do not forsake us orphans; but send down upon us the Spirit of Truth which was promised to us by

the father. Hallelujah!" And when he came to that word, "do not forsake us," he burst into tears, and wept much, and an hour after he began to repeat what he had commenced, and we, hearing it, mourned with him. By turns we read, and by turns we wept, nay, we wept always whilst we read. In such joy we passed the days of Lent, till the aforesaid day; and he rejoiced much, and gave God thanks, because he had been thought worthy to be so weakened. He often repeated, "That God scourgeth every son whom he receiveth;" and much more out of Holy Scripture; as also this sentence from St. Ambrose, "I have not lived so as to be ashamed to live among you; nor do I fear to die, because we have a gracious God." During these days he laboured to compose two works well worthy to be remembered, besides the lessons we had from him, and singing of Psalms; *viz.* he translated the Gospel of St. John as far as the words: "But what are these among so many, etc. [St. John, ch. vi. v. 9.] into our own tongue, for the benefit of the Church; and some collections out of the Book of Notes of Bishop Isidorus, saying: "I will not have my pupils read a falsehood, nor labour therein without profit after my death." When the Tuesday before the Ascension of our Lord came, he began to suffer still more in his breath, and a small swelling appeared in his feet; but he passed all that day and dictated cheerfully, and now and then among other things, said, "Go on quickly, I know not how long I shall hold

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out, and whether my Maker will not soon take me away." But to us he seemed very well to know the time of his departure; and so he spent the night, awake, in thanksgiving; and when the morning appeared, that is, Wednesday, he ordered us to write with all speed what he had begun; and this done, we walked till the third hour with the relics of saints, according to the custom of that day. There was one of us with him, who said to him, 'Most dear master, there is still one chapter wanting: do you think it troublesome to be asked any more questions?' He answered, 'It is no trouble. Take your pen, and make ready, and write fast.' Which he did, but at the ninth hour he said to me, 'I have some little articles of value in my chest, such as pepper, napkins, and incense: run quickly, and bring the priests of our monastery to me, that I may distribute among them the gifts which God has bestowed on me. The rich in this world are bent on giving gold and silver and other precious things; but I, in charity, will joyfully give my brothers what God has given unto me.' He spoke to every one of them, admonishing and entreating them that they would carefully say masses and prayers for him, which they readily promised; but they all mourned and wept, especially because he said, 'They should no more see his face in this world.' They rejoiced for that he said, 'It is time that I return to him who formed me out of nothing: I have lived long; my merciful Judge well foresaw my life for me; the time of my dissolution

draws nigh; for I desire to die and to be with Christ.' Having said much more, he passed the day joyfully till the evening; and the boy, above mentioned, said: 'Dear master, there is yet one sentence not written.' He answered, 'Write quickly.' Soon after, the boy said, 'It is finished.' He replied, 'It is well, you have said the truth. It is finished. Receive my head into your hands, for it is a great satisfaction to me to sit facing my holy place, where I was wont to pray, that I may also sitting call upon my Father.' And thus on the pavement of his little cell, singing: 'Glory be to the Father, and to the Son, and to the Holy Ghost,' when he had named the Holy Ghost, he breathed his last, and so departed to the heavenly kingdom. All that beheld the blessed father's death, said they had never seen any other expire in so much devotion and tranquillity. For, as you have heard, as long as his soul continued in his body, he never ceased with his hands to give thanks to the true and living God, saying, 'Glory be to the Father,' and other spiritual expressions, with his hands expanded. But know this, my dear brother, that I could say much about him, but the want of erudition in my tongue shortens my discourse.

"However, I propose, God willing, shortly to write more of him, and to relate the things which I saw with my eyes, and heard with my ears."

The date of Bede's death is fixed in Cuthbert's letter on Ascension Day, which occurred on the 26th of May [VII Cal. Jun.] Now it is ascer-

tained, by reference to Astronomical Tables, that this feast happened on that day in the year 735, which therefore must be the year in which Bede died, although on this subject also there is a great variety of opinions, as if in every thing connected with the history of this great man we were destined to remain in doubt and perplexity.⁷

It is said that immediately after the departure of his spirit the whole room was filled with a most fragrant perfume,—a circumstance, be it remembered, very likely to be the work of the imagination rather than of open fraud on the part of those who were present.

CHAPTER X.

OF HIS BURIAL IN THE CHURCH OF JARROW, AND OF HIS EPITAPHS AND HONORS.



IS body was deposited in the monastery of Jarrow, which had been the scene of his labors and adorned by his virtues, whilst he was alive. It was buried under the south porch of the church which was inscribed in his name. Over the tomb, according to William of Malmesbury, (G. R. A. fol. 12) was placed the

⁷ See Sax. Chron.; Chronolog. | Bed. p. 402; Mabillon, Stubbs, Brev.; Hoveden, Historici post | Baron. &c.

following inscription, most probably in a niche, or on a slab fixed against the wall of the church :—

Presbyter hic Beda requiescit carne sepultus ;
 Dona, Christe, animum in cœlis gaudere per ævum ;
 Daque illi Sophiæ debriari fonte, cui jam
 Suspiravit orans intento semper amore.

Beneath this stone Bede's mortal body lies ;
 God grant his soul may rest amid the skies :
 May he drink deeply, in the realms above,
 Of wisdom's fount, which he on earth did love !

Mabillon gives the following from a MS. in the possession of Thuanus or De Thou :

Crystallus patriæ, gregis astrum, lumen avorum,
 Laus juris, bajulus legis, honorque jacet.
 BEDA datus sacris, gravitate senex, puer annis,
 Devotæ mentis æthera thure replet.
 Discit, scrutatur divina, docet, meditatur ;
 Hujus cura Deo reddere vota fuit.
 Justitiæ sedes, virtutum regia, casus
 Illecebræ, gladius lubrica carnis arans.
 Ense pio verbi confratrum castra tuetur,
 Ne CHRISTI miles, hoste ruente, ruat.
 Non invasit, eo presente, penuria mentes :
 Esurie læsis pascua læta fuit.
 Hujus in Ecclesia nardus respirat odorem,
 Et circumfusos mulcet odore bono.
 Hic dum subtrahitur cæco carbunculus orbi,
 Orbis damna ferens munere lucis eget.
 Vellere deposito, superum comitatur ovile,
 Cui merces operis vita beata Deus.

Here lieth Bede, his country's pride and light,
 The firm maintainer of all law and right.
 To wisdom's path, e'en from his youth inclin'd,

Far spread the radiance of his heavenly mind.
 His earliest vow to God, his constant care
 Was learning, preaching, meditation, prayer.
 His sword was Scripture, in these holy arms
 He saved Christ's pious flock from all alarms:
 None in his presence suffered hunger's call,
 His words were heavenly comfort to them all.
 A pleasing perfume in this church is found,
 Which breathes refreshing gales on all around,
 And now the world has lost this brilliant light,
 And sinks enveloped in the shades of night:
 Whilst he in radiant clothes ascends above
 To dwell for ever in the realms of love.¹

The following is another epitaph:—

Beda, Dei famulus, monachorum nobile sidus,
 Finibus e terræ profuit Ecclesiæ.
 Solers iste Patrum scrutandi per omnia sensum,
 Eloquio viguit, plurima composuit.
 Annos hac vita ter duxit rite triginta,
 Presbyter officio, utilis ingenio.
 Jani septenis viduatus carne Calendis,
 Angligena Angelicam commeruit patriam.
 God's holy servant, Bede, of Monks the star,
 On the whole Church shed lustre from afar.
 The mysteries in the Father's works concealed,
 His eloquence and learning have revealed.
 Thrice thirty revolutions of the sun,
 This worthy priest his useful race did run:
 And now his Anglic corpse forsaken lies;
 His soul angelic rises to the skies.

Leland² gives another Epitaph, in a single verse,

¹ Arnold. Wion. Lignum Vitæ, V. 101. Biog. Brit. not.

² Collect. III. iv. 23.

from a manuscript in the public library at Cambridge:—

Anglia te celebrat: te totus personat orbis.

The land of England shouts thy name:
The whole world echoes back the same.

A fifth eulogium is given by the same writer from another very ancient manuscript.³

*Hos, Albine, tibi, merito Venerabilis Abba,
Versiculos scripsit, verbi Cœlestis amator,
Beda, Dei famulus, mira quos carminis arte
Composuit Doctor, nostro qui clarus in orbe
Extitit: ingenii cujus monumenta refulgent
Plurima, temporibus nullis abolenda per ævum.*

To thee, Albinus, as thy well-earned meed,
These lines are due from Venerable Bede,
God's servant Bede, whose bright poetic art
To all our globe its lustre doth impart;
O'er all the world his learning shall extend,
And fame for ever flourish without end.

Within a very short time after Bede's death, his fame as a teacher and Father of the Christian Church began to spread over all Christendom. He was esteemed a saint, and had altars erected to his memory. Among other memorials, the south porch of the monastery church at Jarrow was dedicated to him. Boniface, his contemporary, called him, in one of his Epistles, the candle of the English Church, and requested that copies of some of his valuable writings might be sent to him for his own use. Lucius or Lul-

³ Collect. II. 118. See also *Testimonia in laudem Bedæ*, collected by Variorum Scriptorum Testimo- | Pope Blount, Genev. 1694. p. 399.

lus, who succeeded Boniface in the Bishopric of Mentz,⁴ styles him 'Blessed Father,' and 'Bede of blessed memory.' He also requested to have copies of his works, and sent to Cuthbert, who had been Bede's disciple, and was then Abbot of Jarrow, a vest of silk (holosericam) in which to wrap the remains of the deceased saint. This was a present of great cost and rarity in those days, and adapted only for princes and great men. In a missal, which was turned into verse by Hartiman in the same century, he is thus mentioned in conjunction with other men of note :

Pachumius, Beda, Attala, Pafnutius.

Before the end of the century in which he died, his fame and sanctity were already supposed to be established by the miracles performed at his tomb.⁵ His praises are warmly sung by the famous Alcuin, præceptor to Charlemagne, though this celebrated person was born too late to have been, as some have asserted, the pupil of the Venerable Bede.

A considerable portion of Bede's literary and theological reputation arose from the numerous Homilies which he wrote, and which were read in the churches even during his life. It was not therefore to be expected that so pious and learned a man should long remain without a place in the Calendar. Accordingly we find it inserted on the 27th of May, which day the Church ap-

⁴ Ep. 124. 127. 131. 133.

⁵ Poema de Pontif. Ecc. Ebor. l. 1315.

points to be dedicated to his memory, even to the present time.⁶

CHAPTER XI.

OF THE TRANSLATION AND FINAL FATE OF HIS RELICS.



RELICS so valuable as the bones of Venerable Bede were not, however, destined to remain long in the possession of the monks of Jarrow. Among the clergy of the neighbouring church of Durham, at the beginning of the eleventh century, was a priest named Alfred or Elfred. This man, professing to have received a communication from heaven, by means of a vision, travelled through the districts of Northumberland, where he knew there were monasteries, or places where monasteries had been, and digging up the bones of the saints there buried, exposed them in public for the adoration of the people. In this manner he enriched his convent by the acquisition of several most valuable relics of saints and confessors, and amongst others, he secretly carried off the bones of Bede from the monastery at Jarrow.

In order to accomplish this, great caution and much patience were required; but the worthy

⁶ See Wharton in *Præf. ad Brit. and De Antiq. Cantab. Opera quædam, &c.*, 1698. *Biog. Acad.* p. 133—143.

monk shewed his ingenuity quite equal to the occasion. For several years he was in the habit of going to the church where the venerable man was buried, and offering up prayers at his tomb on the anniversary of his death. Simeon of Durham,¹ an almost contemporary author, has given us the following narrative of the sequel:—

“*Quodam tempore, juxta morem illo pergens, cum aliquot ibidem dies solus in ecclesia orando et vigilando transegisset, nescientibus sociis, summo diluculo solus, quod ante nunquam consueverat, Dunelmum rediit, sui videlicet secreti nullum volens testem habere. Nam cum multis postea vixisset annis, ad præfatum monasterium, tanquam jam adeptus id quod concupiverat, amplius venire non curavit. Unde sæpius a suis familiariter requisitus, ubinam Venerabilis Bedæ ossa requiescerent, certus de re inquisita, sic erat solitus respondere ‘Hoc’ inquit ‘nemo me certius novit. Firmum, O dilectissimi, et procul omni dubio certum habeatis, quod eadem theca, quæ sacratissimum corpus Patris Cuthberti servat, etiam ossa venerandi doctoris et monachi Bedæ contineat. Extra hujus loculi hospitium nemo quærat portionem ejus reliquiarum.’ Hæc dicens, familiares suos silentio præcepit tegere, ne scilicet extranei, qui tunc in ecclesia ipsa conversabantur, injurias aliquas machinarentur, quorum summum erat studium, reliquias Sanctorum, et maxime Bedæ, si quas possent, auferre.”*

“On one of these occasions, he went to Jar-

¹ *Hist. Ecc. Dun.* III. 7.

row as usual, and having spent some days in the church alone, praying and watching, returned one morning alone to Durham, without the knowledge of his companions. This he had never done before, and it seemed as if he had some secret which he wished to conceal from them: for, although he lived many years after, yet, as if he had now gained some object which he had in view, he never again returned to the church of Jarrow. He was often asked by those who were intimate with him, where the bones of Venerable Bede were; to which (no doubt from knowing so well) he would reply with confidence, 'No one can tell that better than I. Be assured, my friends, without a doubt, that the same chest, which holds the hallowed body of Saint Cuthbert, contains also the bones of the Venerable Doctor and Monk, Bede. It is useless to look for a single fragment of them, save within its hospitable sides.' And when he had said this, he would caution his friends to say nothing about the matter, lest no doubt some of the strangers, who came and stopped at the monastery, might do them some harm, by contriving means for stealing their relics of Saints and particularly of Bede, if perchance they should be able so to do, for this would be a desirable scheme to many of them."

In this way the Church of Durham gained possession of the bones of Venerable Bede; and, though the pious dishonesty of one only of their number was concerned in the removal of them from Jarrow, yet the whole fraternity profited,

both in wealth and reputation, by the success of his patient labors.

Mention is made of this fact in an Anglo-Saxon poem written in praise of the church of Durham and of the famous relics therein contained; nor indeed is there any reason why the story should be discredited, as it is so entirely in unison with the feelings of that age, and besides being supported by written Historical Evidence, is further substantiated by the discovery of the bones in the same coffin with those of Saint Cuthbert.²

The same fact is also recorded by Alexander Nechanus,³ who, in his mention of St. Cuthbert, adds these lines:

Beda, vir egregius, associatur ei:

Ingenium cujus non mundus claudere posset,

Corpus honorandum capsula parva tegit.

. and with him Bede is joined,

Whose mind the world itself could scarce enclose,

Yet doth his hallow'd corpse within this chest repose!⁴

Though Bede is mentioned in these lines as associated with Saint Cuthbert, yet it appears that there were some who, even at a very early period, esteemed our venerable writer more highly than the holy Bishop with whom he is here connected; for Fuller says, in his Church History, that a foreigner, arriving at the church, approached the costly shrine of Saint Cuthbert, and said, "*If thou art a Saint, pray for me:*"

² Sim. Dun. in Vit. Cuthb. ap. x. Scrip. col. 76. and again at the end.

³ De laude Divinæ Sapientiæ.

⁴ Leland's Comm. de Scr. Brit. c. 37, p. 120. and Acta SS. Mar. iii. 133. Mai. vi. 723.

but when he came to the humble tomb of Bede, he said, "*Thou art* a Saint, therefore pray for me." No motive however is assigned for this injurious comparison, but it may be conjectured that it was meant only as a gratuitous insult upon the supposed credulity of the Church.

In the year 1101, or 414 years after the interment of Saint Cuthbert, his tomb was opened by Bishop Walter, in order that his bones might be wrapped in fresh clothing, upon which occasion the head of Saint Oswald, King of Northumberland, was found undecayed, reposing between the arms of the Saint. No mention is, however, made of the relics of Bede.⁵

Three years after, A.D. 1104, the bones of St. Cuthbert were removed, and those of Bede were found in the same coffin, enclosed in a linen bag, from which they were then removed, and put by themselves in a wooden box.

In the year 1154, Hugh Pudsey, Bishop of Durham, constructed a beautiful shrine or cabinet of gold and silver richly adorned with jewels; and, having enclosed the relics of Bede therein, together with the bones of other Saints, placed it in that part of the church called the Galilee,⁶ which he had recently erected. Over the shrine he placed the following inscription:

‘Continet hæc theca Bedæ Venerabilis ossa;
Sensum factori Christus dedit, æsque datori.

⁵ Knyghton de Even. Ang. li. | Chron. Reg. North. c. 786. 787.
8. ap. x. Scr. col. 2372. 2377. | ⁶ Turgot, and Acta SS. Mar.
Sim. Dun. i. 2. J. Brompton | iii. 139. 140.

Petrus opus fecit, præsul dedit hoc Hugo domum ;
Sic in utroque suum veneratus utrumque patronum.'

This shrine was demolished by order of Henry the Eighth, in 1541. Bede's bones were removed from the cathedral church together with the hallowed relics of other Saints and Martyrs, who had shone the only luminaries to instruct the dark ages in which they lived, and whose bones, having for centuries enjoyed the respect which was naturally paid to the remains of such worthy men, were now, *at the Reformation*, by an insane and deluded mob, or by the designing avarice of their rulers, and sometimes by the crazy fanaticism of puritanical preachers, cast out upon the dunghill and trodden under foot of men.⁷

⁷ Cave, in his *Historia Literaria* [i. 613], says, on the authority of Seller, who quotes from a Saxon MS. in the *Liber Vigorniensis*, p. 103, that Bede's bones underwent one more removal to York ; and the author

of the *Monasticon Anglicanum* says that they were finally deposited at Glastonbury Abbey, with the relics of Easterwin, Sigfrid, and Herbert, Abbots of Wearmouth.

CHAPTER XII.

OF MORE RECENT EXISTING MEMORIALS OF BEDE,
AND OF THE FATE OF HIS MONASTERY.



ANY centuries have now elapsed since this great light, this literary comet, blazed forth amid the darkness of his generation, surpassing all that had preceded him, and anticipating all that for ages were to follow him, yet tradition has still preserved his memory in the neighbourhood of his beloved Jarrow. Even in comparatively later times memorials have been pointed out, some of which probably are not genuine, but all tend to show how long the heat may be retained beneath the smouldering ashes of departed genius and worth.

Speed, who wrote A.D. 1600, tells us, in his *Theatrum Britanniae*, that there was a tomb of marble in the western part of Durham church which bore the name of Bede, and of which a portion remained in his time.¹

Among other relics of this esteemed saint and scholar, preserved at Durham, was his coat, which was kept with great care,² and “a still

¹ See Sim. Dun. Contin. Hist. in Ecc. Dun. c. 67. and Leland's Collect. I. ii. 333.

² Index Reliquiarum, &c. in Smith's edit. app. no. xv. 742.

more popular antiquity, Bede's chair, is exhibited in the vestry (of Jarrow church)—an old rude oaken seat, which appears to have been doled out with an axe, with the exception of the boards on the back which are modern.”³

The following inscription on a tablet hangs over Bede's tomb in the chapel of the Virgin Mary at Durham :

BEDA,
 Dei famulus et presbyter,
 Vir non minus sanctitate quam scientia
 VENERABILIS,
 hic jacet,
 Qui natus in territorio monasterii
 Girwicensis quod nunc Jarrow dicitur,
 Cum esset annorum septem datus est Abbati
 Benedicto, et deinde Ceolfrido ibidem educandus,
 cunctumque ex eo vitæ tempus in ejusdem mo-
 nasterii habitatione peragens, omnem meditandis
 Scripturis operam dedit atque inter observantiam
 disciplinæ regularis et quotidianam cantandi in
 ecclesia curam. Semper aut discere, aut docere,
 aut scribere solebat. Decimo nono autem vitæ
 suæ anno diaconatum, et tricesimo Presbyterat-
 um, utrumque a Johanne Beverlaco Archiepis-
 copo Eborum suscepit. Vir omni laude major,
 de quo doctissimi illorum temporum homines
 hoc elogium protulerunt, Anglum in extremo
 orbis angulo natum ingenio suo universum orbem
 superasse, quippe qui omnium pene scientiarum
 et universæ theologiæ arcana penetravit, sicut

³ Surtee's Hist. of Dur. ii. 68.

opera ejus et volumina multa orbi Christiano notissima abunde testantur: quæ etiam illo adhuc vivente tanti nominis erant et auctoritatis ut ex ejus homiliis multa sacris lectionibus sint addita, ubique in ecclesiastico officio publice et solenniter recitata. Constat eum aliquando discipulos habuisse celebratissimos præclara paulo post ecclesiæ lumina Alcuinum Caroli Magni Regis præceptorem, et Claudium atque Clementum qui primi Lutetiæ docuerunt et Galliam bonis artibus illustrarunt. Obiit in monasterio Girwicensi, A.D. DCCXXXIII. ætat. suæ lix. die quo Ascensionis Domini memoria celebratur, et ibidem sepultus fuit: sed postea huc Dunelmum primo cum capite Regis Oswaldi et corpore S. Cuthberti deinde in ista Galilea et feretro per Hugonem Episcopum constructo Ossa ejus sunt translata. Epitaphium de eodem istud circumfertur. Hac sunt in fossa **BEDÆ VENERABILIS** Ossa.

BEDE,

A Servant of God and Priest,

A Man for his Piety and Learning equally

VENERABLE,

lies here,

Who was born in the territories of the monastery of Girwy, which is now called Jarrow.

When he was of the age of seven, he was delivered to the care of the Abbot Benedict, and afterwards to Ceolfrid, there to be educated; and all the time of his life after, dwelling in the same monastery, his whole study he bent to meditate on the Scriptures; and the time between the

observance of the regular discipline and the care of daily singing in the church, he was wont always either to learn, or to teach, or to write. The nineteenth year of his life he took the order of deacon, and the thirtieth, that of priest, both from the hands of St. John of Beverly, archbishop of York : he was a man superior to all encomium, of whom the learned men of those times published this elogium : An Englishman born in an obscure corner of the world, he by his knowledge enlightened the whole universe, for he searched the treasures of all Divine and human learning, as those voluminous works of his, so well known to the greatest part of the Christian world, abundantly testify ; which also were of such character in his life-time, that out of his homilies many sacred readings are taken, and everywhere publicly and solemnly used in the offices of the Church : he had several scholars of celebrated characters, and who shortly after became bright luminaries of the Church. Alcuinus, preceptor to the Emperor Charles the Great, and Claudius, and Clemens, who first taught at Paris, and enlightened France with the knowledge of useful literature. He died in the monastery of Girwy, An. Dom. 734, in the fifty-ninth year of his age, on the day in which our Lord's Ascension is celebrated, and was there buried ; but after some time his bones were brought here to Durham, first with the head of Oswald the king, and the body of St. Cuthbert, and then placed in a shrine by Hugh, the Bishop. His epitaph is said to be thus :

Here lie the bones of VENERABLE BEDE.

Perhaps the reader in whom this narrative may have created an interest, will be anxious to learn the fate of the twin monasteries of St. Peter and St. Paul at Wearmouth and Jarrow. So illustrious an inmate as the man whose life we have been reviewing, added greatly to the celebrity of the church of Jarrow, and every year great numbers of pilgrims came from all parts to worship at his tomb.⁴

The first shock, which the prosperity of this community experienced, was from the incursions of the Danes, who, in the next century after Bede's death, ravaged all the north-eastern parts of England, and destroyed part of the monastery of Jarrow.

The Norman Conquest, besides many other evils inflicted upon the land, by robbing the monasteries of their property and privileges, deprived the people of the refuge and support from their Ecclesiastical Superiors, to which, whilst the monastic establishments existed, they never had appealed in vain. By order of the ferocious conqueror, when he visited and laid waste the northern parts of England, and even in his very presence, the Abbey of St. Paul's at Jarrow was burnt to the ground.⁵

At a later period, the only part of the ruined place which could be turned into a residence was inhabited by three poor monks, who exhi-

⁴ Sim. Dun. i. 14. c. 8. Antiq. of Dur. Abb. 109. Brand's Hist. of Newcastle ii. 54.

⁵ Aluredi Thes. Bev. Ecc. in Leland's Coll. ii. 229. Gul. Malmes. i. 3.

bited to strangers the room which had once been Bede's oratory and also his little altar, in the centre of which was inserted a small piece of green marble.⁶

In this little stone cell Bede used to sit, when occupied in reading or meditation, and sometimes he would here dictate his pious and learned works to an amanuensis who copied from his words.

This oratory was still in existence in the days of Leland, who describes it as covered with a low vaulted roof, but still entire, and containing a moss-grown and neglected altar.⁷

Where the Abbey once stood, now stands the modern town of Jarrow, near which is a fountain still called Bede's fountain, to which, at even a recent date, multitudes of people yearly flocked, some to experience the healing properties which it was supposed to possess, and some to witness their effects in others.⁸

⁶ Chron. Inc. Auct. Whitb. in Lel. Coll. iii. iv. 42.

⁷ Leland Comm. de Scr. Brit. c. 87. p. 118.

⁸ "About a mile to the west of Jarrow there is a well, called Bede's well, to which as late as the year 1740, it was a prevailing custom to bring children troubled with any disease or infirmity; a crooked pin was put

in, and the well laved dry between each dipping. My informant has seen twenty children brought together on a Sunday to be dipped in this well; at which also, on Midsummer-eve, there was a great resort of neighbouring people, with bonfires, music," &c. — *Brand's Pop. Ant. Lond.* 1813, vol. ii. p. 270.

CHAPTER XIII.

OF THE REASONS WHY BEDE WAS CALLED
VENERABLE.

NUMBERLESS reasons have been assigned why the epithet Venerable should have so inseparably been attached to Bede. All the stories however which have been related are so utterly absurd and incredible that no reliance whatever can be placed in them. We are therefore driven to the exercise of our common sense to imagine why this appellation should have been given in the first instance, and why he should so universally have been distinguished by it from all others. It is certain that if it ever was applied to him during his life, it conveyed no other meaning than the modern term Reverend, which is applied to men of advanced age or dignified manners, and in our own days almost exclusively to persons in holy orders. The name of Venerable no doubt shews the estimation in which Bede's character has been held during so many ages, and possibly was in part also descriptive of some peculiarity in his own person or deportment, as is known to have been the case with the *judicious* Hooker and the *learned* Sir Matthew Hale. But as we have just shewn, the accounts which we have received of the origin of this

name are of so marvellous a nature, that it seems as if the aid of fiction had been called in to supply the place of real history. The first tale which has been circulated on the subject is as follows :—

It is said that Bede, when he was at Rome, saw there an iron gate, above which were written the letters

PPP. SSS. RRR. FFF.

of which no one could give the interpretation. When Bede had stood some time looking at this inscription, a Roman, passing by, said to him, “What are you looking at, English Bull?”—“I am looking at what you ought to be ashamed of” replied Bede, and at the same time he interpreted the letters thus :

Pater Patriæ Perditus est :

Sapientia Secum Sublata :

Ruit Regnum Romæ :

Ferro, Flamma, Fame.

i. e. in English.

Fallen is the Father of this Folk :

Learning Leaves you Likewise :

Ruined is the Reign of Rome :

By War, Want, and Waste.

In consequence of this interpretation, it is related that the whole Roman people, in admiration of his learning and talents, saluted him with the name of VENERABLE, which was confirmed to him by the Senate, and borne by him ever afterwards.¹ It is unnecessary to add that

¹ Caius de Antiq. Cant. Ac.104. | Venerabilis. Hoffm. Lexic. Un.
Remington de Gestis Reg. Ang. | in v. Beda.
Spelm. Gl. Arch. 1687, in v.

this explanation of the origin of his name falls to the ground if it can be proved that Bede never was at Rome.

The second story which is told us, is more absurd than the first. It states that Bede in his old-age became blind, and had a boy to lead him about. One day he was conducted by his guide to a place where there was a large quantity of stones lying on the ground, and there began to deliver a discourse to the audience which the boy made him believe was assembled round him. When he had come to an end, the stones with one voice responded, "Amen, Venerable Bede."² Some writers make a slight variation in this story: they say that Bede concluded his discourse in these words, "which may God the Father, the Son, and the Holy Ghost, vouchsafe to grant unto us," upon which some Angels from above exclaimed, "Amen, Venerable Bede."³

The same author, from whom the above is taken, gives another version of the story: he says that after Bede's death, when one of his disciples was composing an epitaph for his deceased master, and had got as far as these words,

Hac sunt in fossa Bedæ ossa.
Here lie the bones of Bede.

being unable to find a proper word to fill up the blank, he went to bed, and in the morning when

² P. Equilin. Catal. Sanc. in Germanicis, Tom. i. p. 727.
v. Bedæ, Baron. xxiv. Francof. 1583.

³ Illust. Vet. Script. de reb.

he awoke, he found the word *Venerabilis*, venerable, inserted in the vacant space.⁴

Others give a more credible origin of the name. They say that when his Homilies were ordained to be read in the Church, the priests, wishing to give their author a title of respect, and not daring to give him the title of Saint before his death, after much deliberation fixed on the epithet Venerable, which he ever after bore.

All these stories, however, it is needless to repeat, are mere fables. The appellation of Venerable was not given to Bede until the ninth century.⁵ Some of the most ancient MSS. of his Homilies give him the title of Dominus Beda, or Master Bede. Albinus Flaccus, Hilduinus, and other writers, his contemporaries, call him Sanctus Beda, Beda Sacerdos, and Beda Doctor eximius.

Among those who have spoken in praise of Bede, one of the nearest to him in point of time was the celebrated Alcuinus or Albinus Flaccus, who was said to have been one of his disciples. This, however, could not possibly be the case, because, unless we adopt Baronius's Chronology, which makes Bede live to a greater age than according to any other critic, he must have died before Alcuin was born. The Albinus whom Baronius makes Bede call his friend⁶ and con-

⁴ Calvis. Chron. ad an. 734. Durand. in Ration. Divin. Off. c. xl. p. 280.

⁵ Amalar. Div. Off. i. 37. Jonas Aurel. Inst. Laic. i. 16.

Usuardi Martyrolog. ad non. Aug.

⁶ Baron. Ann. ix. ad a. 778, no. xiii. xiv. Alcuin's Leven, von Dr. Fr. Lorentz, Halle, 1829 pp. 6. 15.

temporary, was another Albinus, and not the famous Alcuin.

CHAPTER XIV.

OF OTHERS WHO HAVE BORNE THE NAME OF BEDE.



It is by no means an uncommon practice with critics to account for anachronisms and inconsistent statements recorded of celebrated men by supposing that there have been others who have borne the same name, and that the facts, hitherto attributed to one, are to be portioned out between two or more. It is not, therefore, to be expected that the history of a writer so famous as our Bede, which is so interwoven with uncertainty, should have escaped being treated in the same manner. Indeed it is certain from our historian's own testimony that he had a namesake, his own contemporary, but somewhat earlier. This was a priest and monk of Lindisfarne, now Holy Island, who enjoyed familiar intercourse with St. Cuthbert, and was chosen to remain with him in his last illness on Farne island. He is mentioned as 'major Beda presbyter' by our author in the 37th chapter of his life of St. Cuthbert. His epitaph is found in Mabillon's *Analecta Vetera* IV. p. 521. ed. Paris, 381, "from which," says Gaehle, "it appears that he died in the year 681." This, however, cannot be correct, as he

was present at the death-bed of St. Cuthbert, who died A.D. 687.

Another Bede, also a monk, is said to have been contemporary with Charlemagne. A notice of him will be found in Mabillon's *Acta Ben. Sec. IV.* and in *Itin. Italic.* p. 144.

A fourth individual bearing this name lived in the sixteenth century, and distinguished himself for his hostility to Erasmus and Faber Stapulensis. See *Fabric. Bibl. Lat. Med. et Inf. Æt. i. ii.* 522.

It is with the second of these three, his namesakes, that our historian is supposed to be confounded. The following passage from Hector Boethius¹ will explain the nature of the mistake. He says :

Italiam cum Albione de Bedæ incunabilis contendere, asserentibus Italis ipsum, Genuæ natum, ibi denique ultimam solvisse naturæ necessitatem, sepulcrumque ejus in rei fidei hactenus eadem in civitate cunctis haberi venerabile. Undecunque traxerit originem, et ubicunque mortuus fuerit, satis tamen constare ex ejus et aliorum scriptis, adolescentem eum in Italia, senem in Northumbria, frequentius inter piorum cœtum Melros (Abbatix monachorumque cœnobii id nomen est in Scotorum agro, maxime piis et religioni devotis viris semper insignis) habitasse, versatumque esse.

Italy disputes with Albion for the birth of Bede : the Italians assert that he was born at

¹ *Hist. Scot. Paris.* 1574. ix. 181.

Genoa, and also died there, and that even to this day his tomb is seen there, and is venerated by all. . . . However, wherever he was born and wherever he died, it is clear from his own writings and those of others, that he lived as a young man in Italy, and as an old man in Northumbria; generally at Melros (an abbey in Scotland), where there was a community of monks famous for piety and devotion.

A writer named Raphael of Volaterra² also relates that the sepulchre of Bede was to be seen at Genoa, and, on the other hand, an earlier writer, Honorius of Autun (Augustodunensis), in his fourth book *de Scriptoribus Ecclesiæ*, says that he died and was buried at Rome. There is indeed an account of his being buried in the church of the Vatican, found in Mabillon.

Requiescit etiam ante portam argenteam, sub rota scilicet porphyretica, ut a nostris majoribus accepimus, Venerabilis Presbyter Beda, qui fecit homilias: et ob ejus reverentiam antiqui nostri penitus non transibant per eam, nec nos transire permittebant.

The writers, from whom we have quoted the foregoing extracts, have probably all committed the error of confounding together the priest of Jarrow with the priest of Genoa, the contemporary of Charlemagne.

But what Hector Boethius says of Bede's residence at Melros, in Scotland, seems to rest upon no foundation whatever, for, though Bede tells

² See Ware's Pref. to *Beda's Opuscula*.

us that St. Cuthbert passed some time in that monastery for purposes of study, yet he nowhere hints at having resided there himself.³

A similar notion, however, seems to have been entertained by Dempster, who, in his *Historia Eccles. gentis Scotorum*,⁴ has the following passage :

Bedam etsi omnes Anglum faciunt, reperis tamen, eum nec Anglum domo, nec Scotum, sed in Scotia diu vixisse, in Anglia diem supremum obiisse.

In order to complete this list of conflicting statements, it may be as well to add that two writers, Langen and Engelnusius,⁵ have not scrupled to say that Bede was born in Saxony in Germany.

CHAPTER XV.

OF THE WORKS OF BEDE.



E must now proceed to enumerate and review the numerous works which Bede bequeathed to posterity, and which are the most valuable memorials that we possess, not only of the author's own times, but of all Anglo-Saxon History. The high repu-

³ See Leland. *Comm. de Scrip. Brit. c. lxxxvii.* p. 118.
Edin. 1829, i. ii. p. 69.

⁵ Ap. Meibom. *Rerum. German. p. 809.* See Fabric. *Bibl. Med. Æt. i. ii. 495.*

tation which he enjoyed as a writer during his own life has been most astonishingly sustained by the admiring testimony of between eleven and twelve centuries. It is not his piety as a Churchman and Christian teacher, for on this score he could claim no precedence over St. Cuthbert and other good men, whose lives his pen has perpetuated. Nor was it his extensive learning, which perhaps did not greatly exceed the attainments of Benedict, and other monastic students. Nor on the other hand is it his skill as a writer, sufficiently evinced by the magnitude of his collected works ; for even in this particular he cannot compare with the voluminous Ecclesiastics who succeeded him. It will moreover hardly be expected that those who have delighted in the classical elegance of the historians and poets of Greece and Rome, should bestow much commendation on the untaught attempts of a colony of monks, situated on almost the outskirts of the civilized world, in the seventh and eighth centuries.

All these qualifications, however, Bede possessed to a greater degree than most other writers of the middle ages. But in addition, he possessed a mind and genius which entered into all his works, which directed all his acquirements, and caused him not only to succeed in every department of learning which he undertook, but to stamp the impress of his own intellectual so indelibly on his writings ; and all this is the more remarkable when his literary character is considered with reference to the age in which he

lived. The conventual establishments of the middle ages are convincing proofs of the power which union gives: they were bright jewels set over the face of all the country, and Venerable Bede was the gem which gave forth the greatest lustre. The Monasteries were so many Oases scattered throughout the land, but the most valuable plant which was nourished by their genial soil and refreshing streams was that whose fruits are even now gathered to adorn the literary banquet, though almost every thing that was contemporary with him, has for eleven hundred years been buried in oblivion. His Homilies and Biblical Commentaries display the soundness and orthodoxy of his faith, and exhibit the utmost judgment in the selection of the mode in which to render the sense of the Scriptures most intelligible to his readers. They are of this farther use, that they set forth the state of Theology, and the doctrines and discipline of the Anglo-Saxon Church. His Ecclesiastical History is the most valuable historical work produced in this country previous to the seventeenth century, whilst his smaller tracts, Biographical, Literary, and Scientific, are more clear and satisfactory than were composed by succeeding writers for many ages.

It will not be thought surprising by those who are aware of the great reputation which the name of Bede carried with it, that many spurious works should have been passed off for his even at a very early period. In this respect he has fared much worse than even the generality of cele-

brated writers, all of whom were exposed to the possibility of their fame being sunk and overwhelmed by the heavy lumber with which it was encumbered. This evil, before the invention of printing, prevailed to a serious extent. In the absence of more valuable works, the copyist would occupy himself in making a transcript of some inferior composition, until then possibly unknown, and when he had clothed it with all the beauty of penmanship of which his art was capable, would prefix the name of some author of well-known reputation, and so secure a sale for the work. The extreme slowness with which such a volume would become known to the world at large, was a tolerable safeguard against the fraud being discovered, at all events until the pecuniary object of the vender had been accomplished. From this kind of deception, practised by the copyists it would not unfrequently result, that the same work would, by different penmen, be ascribed to different authors. Instances of this occur in the case of Venerable Bede's writings, or rather of those which are falsely ascribed to him; and it is a startling fact, that the number of these exceeds in bulk the whole of the works which are indubitably genuine. From the difficulty in which this circumstance would otherwise have involved us, we are fortunately extricated by Bede himself, who has left us the following list of his writings:—

In principium Genesis, usque ad nativitatem *Isaac*,
et jectionem *Ismaelis*, libri IV.

De Taberculo, et vasis ejus, ac vestibus Sacerdotum, libri III.

In primam partem Samuelis, i. e. usque ad mortem *Saulis*, libri III.

De ædificatione Templi, allegoricæ expositionis, sicut et cetera, libri II.

Item in Regum librum XXX quæstiones.

In Proverbia *Salomonis*, libri III.

In Cantica Canticorum, libri VII.

In *Isaiam*, *Danielem*, duodecim Prophetas, partem et *Hieremiæ*, distinctiones Capitulorum ex tractatu *B. Hieronymi* excerptæ.

In *Ezram* et *Neëmiam*, libri III.

In Canticum *Habacum*, liber I.

In librum B. Patris *Tobiæ*, explanationis allegoricæ de *Christo* et Ecclesia, liber I.

Item, Capitula lectionum in Pentateuchum *Mosi*, *Josue*, Judicum.

In libros Regum, et Verba dierum.

In librum B. Patris *Job*.

In Parabolas, Ecclesiasten, et Cantica Canticorum.

In *Isaiam* Prophetam, *Ezram* quoque et *Neëmiam*.

In Evangelium *Marci*, Libri IV.

In Evangelium *Luæ*, libri VI.

Omiliarum Evangelii, libri II.

In Apostolum, quæcunque in opusculis *S. Augustini* exposita inveni, cuncta per ordinem transcribere curavi.

In Actus Apostolorum, libri II.

In Epistolas VII Catholicas, libri singuli.

In Apocalypsin *S. Joannis*, libri III.

Item, Capitula lectionum in totum N. Test., excepto Evangelio.

Item, Liber Epistolarum ad diversos: quarum *de sex ætatibus seculi*, una est; *de mansionibus filiorum Israel*, una; una de eo, quod ait *Isaias*: “*Et claudentur ibi in carcerem, et post multos visitabuntur;*” *de ratione Bisserti*, una; *de Æquinotio, juxta Anatolium*, una.

Item, de historiis Sanctorum librum vitæ et passionis *S. Felicis* Confessoris, de metrico *Paulini* opere in pro-
sam transtuli.

Librum vitæ et passionis *S. Anastasii*, male de Græco
translatum, et pejus a quodam imperito emendatum, prout
potui, ad sensum correxi.

Vitam *S. Patris*, Monachi simul et Antistitis, *Cuth-
berti*, et prius heroico metro, et postmodum plano ser-
mone descripsi.

Historia Abbatum Monasterii hujus, in quo supernæ
pietati deservire gaudeo, *Benedicti*, *Ceolfredi*, et *Huet-
berti*, in libellis duobus.

Historia Ecclesiastica nostræ insulæ ac gentis, in
libris V.

Martyrologium de natalitiis sanctorum Martyrum die-
bus; in quo omnes, quos invenire potui, non solum quo
die, verum etiam quo genere certaminis, vel sub quo
judice mundum vicerint, diligenter adnotare studui.

Liber Hymnorum, diverso metro, sive rhythmō.

Liber Epigrammatum, heroico metro, sive elegiaco.

De Natura rerum, et de Temporibus, libri singuli.

Item, de Temporibus, liber unus major.

Liber de Orthographia, alphabeti ordine distinctus.

Item, Liber de Metrica arte; et huic adjectus alius
de Schematibus, sive Tropis libellus, hoc est, de figuris
modisque locutionum, quibus Scriptura Sancta contexta
est.

Such is the list which Bede has left us of his
own writings. It is found at the end of his Ec-
clesiastical History, and in connexion with certain
well-known facts relating to the author, will enable
us with tolerable accuracy to ascertain what other
works ascribed to Bede are spurious and what
are not.

1. This index was written by Bede at the end
of his Ecclesiastical History, which, as he there

states, was finished in the year of our Lord 731.

2. He also says that he had then attained the 59th year of his age, and had been engaged in composing the works of which he gives the list since his thirtieth year : i. e. twenty-nine years.

3. It is known from the letter of Cuthbert, his disciple, that he died on the 26th of May, 734, or perhaps more correctly, 735.

4. If, therefore, we take the middle point of the year 781 for the completion of his Ecclesiastical History and the middle of 735 (i. e. May 26) for the time of his death, there will remain a period of four years at the utmost, wherein he must have composed any other works not included in his list.

5. To the preceding facts must be added another of great importance to our present argument. It would appear that our venerable writer was afflicted with ill health in the latter part of his life, and this fact, which may be inferred from Cuthbert's letter, probably induced the author to draw up a list of his writings, as if he were never likely to increase their number. It has, however, been clearly ascertained that three of his compositions have come down to us written since the date of his Index, and consequently not included therein. These are —

Epistola ad Albinum,
Epistola ad Egbertum,
Retractationes in Acta Apostolorum.

For notices of these, and indeed for all the writings of Bede, the reader is referred to the

several volumes in which they are contained. Our present object is to lay down the general principles on which works claiming to have proceeded from the pen of Bede have been admitted into this collection as genuine, or rejected as spurious.

The first observation which will result from a comparison of the works hitherto published under the name of Bede with his own list, will be this, that in the last four years of his life he must have written nearly twice as much as in all the preceding twenty-nine.

Besides the articles enumerated in the list, the three above-mentioned, which were written afterwards, and are undoubtedly genuine, a small tract *De Locis Sanctis*, must have been compiled before the index, as it is mentioned in the Ecclesiastical History, and probably was overlooked or omitted as of no importance. But before proceeding further in this analysis, it will be necessary to notice the editions of Bede which have preceded.

CHAPTER XVI.

OF THE EDITIONS OF THE WORKS OF VENERABLE BEDE.



HE works of Bede, though well known to the world for many centuries, were never collected into one body till the year 1563, when Johannes Hervagius, a printer of Basle, published them in eight folio volumes.

The following collation will be sufficient to describe these volumes and their contents. The first volume has an engraved title-page, and a table of contents to the whole series: then follow the others, having titles as follow:—

Secundus Tomus Operum Venerabilis Bedæ Presbyteri, Philosophica necnon eorum, quæ ad artes excellentiores præcipue faciunt, miras quasdam et subtiles explicationes continens: eorundem index, versa pagella, apparet.

Tertius Tomus operum Venerabilis Bedæ, historica, vitas aliquot Sanctorum, ac collectanea quædam complectens, quorum catalogum versa pagina docet.

Quartus Tomus Operum Venerabilis Bedæ, Commentariis in Vetus Testamentum doctissimis assignatus, eorundem autem ordo pagina versa docetur.

Quintus Tomus Operum Venerabilis Bedæ, Commentariis in sacrosancta quatuor Evangelia,

et alios Novi Testamenti libros, pias et breves expositiones continens : quarum seriem versa pagina exhibet.

Sextus Tomus Operum Venerabilis Bedæ, in divi Pauli scripta interpretationes loculentas exhibens : catalogum vero ipsarum, versa pagina tibi monstrabit.

Septimus Tomus Operum Venerabilis Bedæ, in quo conciones et scripta continentur, quæ ad Ecclesiam instruendam, piorumque animos excitandos multum faciunt : eorum vero nomenclatio pagella versa habetur.

Octavus Tomus Operum Venerabilis Bedæ Presbyteri Anglo-Saxonis, quæstiones aliquot elegantissimas veteris Testamenti complectens, una cum doctissimo in Psalmos Davidicos Commentario recens invento : quorum omnium catalogum versa pagella demonstrat.

On the back of each of these title-pages is the table of contents to the volume. The first volume contains a dedication, privilege, advertisement, vita Bedæ, and a table of contents to the whole series, which we here insert.

BEDÆ OPERUM CATALOGUS.

PRIMI TOMI ELENCHUS.—Cunabula grammaticæ artis Donati, pagina 1 ; De octo partib. orationis, lib. 19 ; De arte metrica, liber. 34 ; De schematibus Scripturæ, liber. 59 ; De tropis sacræ Scripturæ, liber. 65 ; De orthographia, liber. 73 ; De

arithmetiſis numeris, liber. 98; De computo dialogus, 111; De diſiſionibus temporum, liber. 117; De arithmetiſis propoſitionibus, 133; De ratione calculi, 147; De numerorum diſiſione, 159; De loquela per geſtum digitorum, libellus, 164; Bridferti Rameſiensi in eundem libellum commentariolus, 165; Joannis Noviomagi ſcholia in eundem, 167; De ratione unciarum, libellus, 182; Bridferti commentariolus in eundem, 184; De argumentis lunæ, 185; Ephemeris, ſive computus vulgaris, 220; De embolismorum ratione computus, 255; Decennovenales circuli, 309; De cyclo paſchali, 358; De mundi cœleſtis terreſtrisque conſtitutione, liber. 375; De muſica theorica, 403; De muſica quadrata, ſeu meſurata, 415; De circulis ſphæræ, et polo, 433; De planetarum et ſignorum cœleſtium ratione, 438; De tonitruis, libellus, 459; Prognostica temporum, 462; De meſura horologii, libellus, 464; De aſtrolabio, libellus, 467; De nativitate infantium, libellus, 471; De minutione ſanguinis, libellus, 472; De ſeptem mundi miraculis, libellus, 474; Hymni, 476; De ratione computi, libellus, 495.

SECUNDI TOMI ELENCHUS.—De natura rerum liber. pag. 1; De temporum ratione, liber. 51; De ſex ætatibus mundi, ſine Chronica, libellus, 174; De temporibus liber. 205; Sententiæ ex Ariſtotele, 213; Sententiæ ex Cicerone, 259; Proverbiorum liber. 284; De ſubſtantiis, 302; *περὶ δευδάξεων* ſive elementorum philoſophiæ libri quatuor, 311; De Paſchæ celebratione, ſive de æquinocio vernali, liber. 343; De divinatione

mortis et vitæ, epistola, 358 ; De arca Noe, *ibid.* ; De linguis gentium, 350 ; Sibyllina oracula, 351.

TERTII TOMI ELENCHUS.—Gentis Anglorum Ecclesiastica historia, libri quinque, pag. 2 ; Epitome ejusdem historiæ, 203 ; Vita D. Cuthberti, 210 ; Vita D. Felicis, 256 ; Vita D. Vedasti, 263 ; Vita D. Columbani, 275 ; Vita D. Attalæ, 306 ; Vita D. Patricii, libri duo, 311 ; Vita D. Eustasii, 335 ; Vita D. Bertolfi, 342 ; Vita D. Arnolfi, 349 ; Vita D. Burgundoforæ, 356 ; Justini martyrium, carmine, 367 ; Martyrologium, 380 ; De situ urbis Hierusalem, 487 ; Interpretatio nominum Hebraicorum et Græcorum in sacris Bibliis, 498 ; Excerptiones et Collectanea quædam, 647.

QUARTI TOMI ELENCHUS.—Hexameron, A pag. 1 ; In Genesim expositio, 1 ; In Exodum explanatio, 97 ; In Leviticum explanatio, 144 ; In Librum Numeri explanatio, 170 ; In Deuteronomium explanatio, 192 ; In Samuelem prophetam allegorica expositio, libri quatuor, 208 ; In libros Regum, quæstiones, 441 ; In Esram et Neemiam prophetam, allegorica expositio, libri tres, 462 ; In librum Tobisë expositio allegorica, 588 ; In Jobum expositio, libri tres, 602 ; In Parabolas Salomonis expositio, libri tres, 869 ; In Cantica canticorum expositio, libri septem, 984 ; De tabernaculo et vasis ejus ac vestibus sacerdotum, libri duo, 1166.

QUINTI TOMI ELENCHUS.—In Matthæum expositio, libri quatuor, folio 1 (*a*) ; In Marcum expositio, libri quatuor, *ib.* ; In Lucam expositio, libri sex, 181 ; In Joannem expositio, 519 ; In

Acta apostolorum expositio, 863 ; De nominibus locorum vel civitatem, que in Libro Actuum apostolorum leguntur, 920 ; In D. Jacobi epistolam expositio, 929 ; In primam D. Petri epistolam expositio, 961 ; In secundum ejusdem epistolam expositio, 990 ; In primam B. Joannis epistolam expositio, 1009 ; In secundum ejusdem epistolam expositio, 1046 ; In tertiam ejusdem epistolam expositio, 1048 ; In epistolam Judæ apostoli expositio, 1051 ; In Apocalypsim Joan. apostoli explanatio, 1063.

SEXTI TOMI ELENCHUS.—Retractationes in Actus apostolorum, folio †a1 ; Quæstiones in Acta apostolorum sex, †10 ; In epistolam Pauli ad Romanos, expositio, folio a1 ; In epistolam Pauli priorem ad Corinthios, expositio, 318 ; In epistolam Pauli posteriorem ad Corinthios, expositio, 599 ; In epistolam Pauli ad Galatas expositio, 690 ; In epistolam Pauli ad Ephesios expositio, 764 ; In epistolam Pauli ad Philippenses expositio, 832 ; In epist. Pauli ad Colossenses expositio, 887 ; In epistolam Pauli priorem ad Thessalonicenses, expositio, 922 ; In epistolam Pauli posteriorem ad Thessalonicenses, expositio, 943 ; In epistolam Pauli primam ad Timotheum, expositio, 954 ; In epistolam Pauli secundam ad Timotheum, expositio, 1013 ; In epistolam Pauli ad Titum, expositio, 1044 ; In epistolam Pauli ad Philemonem, expositio, 1052 ; In epistolam Pauli ad Hebræos, expositio, 1054 ; Aniani Epistola ad Evangelium presbyterum, 1134 ; Joannis Chrysostomi epistola de laudibus beati Pauli apostoli, 1136.

SEPTIMI TOMI ELENCHUS.—Homiliæ æstivales de Tempore, triginta tres, pag. 2; Homiliæ æstivales de Sanctis, triginta duæ, 127; Homiliæ hyemales de Tempore, quindecim, 256; Homiliæ Quadragesimales, viginti duæ, 304; Homiliæ hyemales de Sanctis, sedecim, 404; Sermones ad populum varii, 472; Scintillæ, sive Loci communes, 516; De muliere forti, libellus, 627; De officiis, libellus, 839; Fragmenta quædam in libros Sapientiales, et Psalterii versus aliquot, 850.

OCTAVI TOMI ELENCHUS.—De templo Salomonis, liber. pag. 1; De sex dierum creatione, liber. 73; Quæstiones super Genesim, 109; Quæstiones super Exodum, 271; Quæstiones super Leviticum, 300; Quæstiones super librum Numeri, 312; Quæstiones super Deuteronomium, 329; Quæstiones super librum Jesu Nave, 339; Quæstiones super librum Judicum, 347; Quæstiones super librum Ruth, 355; Quæstiones super quatuor libros Regum, 357; Quæstionum variarum liber. 389; In Psalmorum librum commentaria, 419; Vocabulorum Psalterii expositio, item de diapsalmate collectio, 1057; Sermo de eo quod in Psalmis legitur: Dominus de cælo prospexit, &c. 1063; In Boethii librum de Trinitate commentarius, 1088; De septem verbis Christi, oratio, 1120; Meditationes passionis Christi per septem diei horas, 1122; De remediis peccatorum, 1127; Vita Venerabilis Bedæ, 1135; Obitus ejusdem, *ibid.*

EPISTOLA NUNCUPATORIA.

Marquardo apud Nemetum Spiræ Pontifici, et Sebusiorum Collegio Præposito, viro Principi omnium optimo, Basilius Johannes Herold, Salutem.

EXEMPLUM PRIVILEGII.



HARLES par la grace de Dieu Roy de France. Au preuost de Paris, Seneschaulx de Lyon, Tholouze, Poictou, et a tous noz autres Baillifz, Seneschaulx, Justiciers, Officiers, ou leurs Lieux tenans, et chacun

d'eulx, si comme a luy appartiendra, Salut. Feu nostre treshonoré Seigneur et pere, que Dieu absolue : par ses lettres patentes du uingtquatrième de Juillet, mil cinq cens cinquante huict, dont la coppie collacionnee, est cy attachee soubz le contreseel de notre Chancellerie, a premis a Bernard Brand, lors marchand Libraire, demourant a Basle, de imprimer, faire imprimer et mettre en vente les œuures de *Beda venerabilis presbyter*, auecq deffence a tous, de ne l'imprimer de dix ans ensuiuans, a commencer du iour et dacte que lesdicts œuures seroyent acheuez d'imprimer. Et d'autant que depuis ledict Brand a esté appellé du conseil de noz bien aimez, les Seigneurs du Canton de Basle, et nest plus Libraire : il a

remis lesdicts Liure et Priuilege es mains de Jehan Heruage, marchand Libraire demourant audict Basle. Lequel doubtant que soubz couleur que ledict Priuilege n'est conceu en son nom, ny de nous esmane, uous feissiez difficulté l'en faire ioyr. Il nous a fait humblement supplier et requerrir, luy voulloir sur ce pourueoir. Nous a ces causes voullans ledict Heruage favorablement traicter, Vous mandons que du contenu audict Priuilege et transport de droict qui estoit transferé par icelles audict Brand, qui a par luy esté remis a icelluy Heruage : uous faictes icelluy Heruage ioyr et user plainement et paisiblement, ainsi que feriez si ledict Priuilege estoit en son nom et de nous esmané, et si ledict Livre estoit imprimé au nom dudict Brand, de ce faire uous donnons et a chacun uous plain pouuoir. Car tel est nostre plaisir. Nonobstant comme dessus et quelzconques lettres, mandemens et deffences a ce contraires. Donné a S. Germain des Prez, le XVIII. iour de Iuing. L'an de grace mil cinq cens soixante ung, et de nostre regne le premier.

Par le Roy, a uostre Relation, Coignet.

AD LECTOREM.

*Joannes Hervagius Typographus Basiliensis, piis et candidis
Lectoribus felicitatem D.*



I HOMINES interdum cogitarent, quanti operis sit, quantique sumptus, veteres authores renovare, et quasi ædificium e redivivis instaurare, haud dubie nobis essent æquiores, si quando quæ typis excudimus, non semper omnibus numeris perfecta absolutaque in manus hominum veniant. Nam hoc ipse cum in aliis non infimæ notæ scriptoribus, tum vero maxime in hoc nostro BEDA nimium sum expertus. Hunc enim cum pater meus ante annos aliquot, quorundam qui exemplaria dispersa conquirerent, promissis fretus edere cœpisset, vix ego hoc tempore ad umbilicum perducere potui: quod mihi moriens pater inchoatum modo opus, paucis exemplaribus comparatis, reliquit. Mihi ergo homines, qui libros conquirerent, invitandi fuerunt: quos cum ita nobis afferrent, ut quisque inveniebatur, factum est, ut quem optabamus ordinem in omnibus servare nequiverimus. Id quod potissimum contigit in octavo tomo, qui quartum sequi debuit, et esse ordine quintus. Psalmorum quoque commenta-

rius ad quartum tomum pertinebat, et in eo suum idoneum locum habere debuit. Sed quid agas? cum is postremus, absoluto fere opere, præter spem nobis sit allatus. Eadem ordinis perturbatio, eadem de causa, accidit in retractationum et quæstionum in acta apostolorum libris, qui cum ad quintum tomum pertinerent, initio sexti positi sunt, et canonicis epistolis cum Apocalypsi, quæ in sexto post Pauli epistolas erant, non in quinto post quatuor Evangelia, collocanda. Hæc igitur atque hujusmodi alia, quæ in editionis cursu imitari non potuerunt, speramus æquos lectores nobis minime vitio duros. Nam ni sic fecissemus, tam doctis et piis operibus aliquot insuper annos Dei ecclesiam carere oportebat. Quod igitur acceleratum est, id in vestram, candidi lectores, gratiam est factum, nimis enim jamdiu divini doctoris editionem presseramus. Quod autem in Evangelio S. Matthei et Marci iisdem numeris usque ad 122 paginæ notentur, id perturbare neminem debet. Nam figuris literarum belle distinguuntur. Matthiæ enim paginæ literis Græcis, Marci vero Latinis, ad columnæ calcem positæ, notantur. Unum præterea superest, quod in universum æquus lector est præmonendus. Est autem illud, Bedæ exemplaria manuscripta usque adeo vetusta, obscura, lectu difficilia, interdum etiam depravata, perverseque scripta esse, vix ut ab oculatissimis et peritissimis legi possint. Ex quo necesse est, in hoc pulcherrimo alioqui corpore, quosdam nævos apparere: tales tamen, ut paucis exceptis, diligens lector sententiam possit elicere, autorisque men-

tem pervidere. Ut vero in Bedæ libris conqui-
rendis, sic etiam in non paucis locis emendandis
et restituendis, præter alios, non levem operam
posuit Jacobus Pamelius, vir eruditus, atque in
hujusmodi rebus oculatus, et diligens: cui etiam
non parum debent lectores. Quod si quis ita
morosus sit, ut his rationibus sibi satisfieri mi-
nime patiatur, is hoc habeat, nihil esse tam per-
fecte expolitum atque elaboratum, in quo Zoilus
calumniandi ansam non inveniat: imo si quis
nihil probare velit nisi perfectum, atque ab omni
parte expolitissimum, eum nihil unquam proba-
turum: cum in humanis operibus nihil tale re-
periatur. Contenti ergo simus eo bono, quod
nobis liberaliter, ab iis qui in eo pro sua virili
elaborarunt, et magnis sumptibus compararunt,
offertur: quin etiam gratias Deo optimo maximo
agamus, qui nos tam eximio Thesauro diutius
carere noluit, sed eo utendi fruendique (quæ bo-
nitas ejus est) potestatem facit. Id quod vos,
pii atque æqui lectores, facturos esse confido,
nam hac ratione nos ad alia non minus utilia,
minusque præclara veterum monumenta, ablatis
et tineis vindicanda, in lucemque proferenda ac-
censos, inflammabitis. Valete. Basileæ Cal. Mar.
anno Jesu Christi servatoris, M.D.LXIII.

BEDÆ VITA.

*Venerabilis Bedæ Presbyteri Vita, ex Veterum Monumentis
non sine Judicio Collecta.*



EDA sive Bedas, ex Anglo-Saxonum gente in pago Jaru seu Giruvico natus, Venerabilis cognomentum ex vitæ sanctitate morumque gravitate adeptus est. Nam, quas hujus appellationis causas quidam afferunt, mera sunt somnia atque deliria. Hic a puero Latinis et Græcis literis, artibusque iis quibus ætas illa ad humanitatem informari solet, a Joanne Beverlacio, viro doctissimo, institutus et imbutus fuit. Ubi autem adolevisset, totum se Benedicto Abbati et Ceolfrido in divinis rebus instituendum dedit: atque ita in Vvirmuthensi ac Giruvicensi sub uno Abbate vix quinque miliaribus distantibus cœnobiis, Apostolis Petro et Paulo dedicatis inter sexcentos degens monasticæ vitæ commilitones (erant enim tunc cœnobia Scholæ) ætatem omnem exegit. Sacris autem a Joanne Beverlacio Episcopo sanctissimo, a quo in bonis literis fuerat eruditus, annum trigesimum agens, initiatus atque inauguratus fuit hinc presbyter appellatus. Quantum autem in omni genere artium, philosophiaque profecerit: quantumque

in divinarum literarum scientia sit consecutus Bedas, ejus tam multa in omni genere monumenta, uberrime testantur. Tria vero huic sancto viro fuerunt per totam vitam familiaria, orare, scribere, docere. Nam et Deum assidue orabat : et quæ utilia et sancta arbitrabatur, literis fidelibus consignabat : et discipulos publicis lectionibus et sermonibus erudiebat. Itaque discipulos reliquit eruditissimos, inter quos maxime præstiterunt, Rabanus, Albinus sive Alcuinus, Claudius, et Joannes Scotus, qui primi Lutetiæ docuerunt et Galliam bonis artibus refenserunt. In his igitur sanctissimis studiis atque meditationibus, vitam agens ad sexagesimum secundum vitæ suæ annum proventus est : quo etiam anno, qui fuit a Christi Jesu natali DCC.XXXIII. die quo ascensionis Domini memoria celebratur, inter discipulorum manus, Dei laudes canens, et orans, Deo qui dederat spiritum reddidit, magno sui desiderio apud omnes relicto. Inter discipulos vir sanctus sæpe illud S. Pauli magna voce usurpare solebat : Horrendum est incidere in manus Dei viventis, quod faciebat, ut eos a somno animæ excitaret, et ad Dei timorem provocaret. Eisdem quoque ad diligentiam hortabatur his verbis : Discite festinanter, quia nescio, quamdiu vobiscum sim futurus. Ægrotans, identidem illud repetebat, Flagellat Deus omnem filium quem recipit. Item illud, quod et Divo Ambrosio Mediolanensium Antistiti ascribitur : Non sic vixi, ut me pudeat inter vos vivere : sed nec mori timeo, quia bonum Dominum habemus. Fertur quoque eum divino spiritu afflatum prædixisse,

et literis quas ad amicos principes dedit, eos præmonuisse, brevi futurum, ut res Christiana incredibili detrimento afficeretur, nisi incendio jam proxima carpenti, mature obviam iretur. Id autem de Sarracenorum adventu dictum autumnant, qui paulo post Europam invaserunt. Suum autem vaticinium hoc metro clausisse ferunt: Regna ruent Romæ, ferro, flammaque fameque. Sepultus fuit Giruvici sub Egberto Northumbro-
rum Rege: post Dunelmum ejus corpus translatum fuit. Qui Genuam scribunt, unde id acceperint, ignoro. Aiunt quoque ipsum Romam aliquando profectum fuisse: quod falsum est. Nam quamvis a Gregorio secundo, Romano pontifice, ad id esset per epistolas invitatus, nunquam ut eam profectionem susciperet, adduci potuit. Quin Anglorum monumentis testatum legimus, Bedam nunquam Britanniae limites excessisse. Fratres habuit duos, Strabonem, et Haimonem, doctos etiam, et pios viros, qui in iisdem cœnobiis cum eo vixerunt: quorum hic Homilias sacras, ille in Genesim commentarios scripsit. Bedæ vero hæc supersunt monumenta.

This edition was reprinted with some few unimportant omissions, at Cologne A.D. 1612 and 1688.

CHAP. XVII.

THE CONTENTS OF THE PRESENT EDITION.



THE large number of works contained in the folio volumes of Hervagius cannot fail to strike the reader as in every respect incommensurate with the list which Bede has given of his own writings. It will place this matter in a clearer point of view, if we here set down the relative bulk of all the treatises of which Bede's catalogue consists ; and, on the other hand, of those which Hervagius, partly on his own authority and partly following the previous Paris edition of the Biblical commentaries, has published under his name.

The whole series of the Basle edition contains six thousand and fifty pages.

Of the works contained in Bede's index, together with the other four which are not included in that list, the whole bulk extends to no more than two thousand two hundred pages. It follows, therefore, as has been before remarked, that if Bede be the writer of all the articles contained in the folio editions of his works, he must have written nearly twice as much during the last four years of sickness and of old age as in all the preceding nine and twenty during which his literary labors were carried on in all their vigor.

In this estimate, the commentaries of Bridfort and Joannes Noviomagus, which occupy a considerable portion of the number of pages ascribed to some of the treatises, have been excluded from the calculation.

Moreover, it will be found that the following works, enumerated in Bede's own Catalogue, are either no longer extant, or are omitted in the Basil edition :

1. In Isaiam, Danielelem, et 12 Proph.
- 2.*In Canticum Habacuc.
3. In libros Regum et Verba Dierum.
4. In librum Job.
5. In Parabolas, Eccles. et Cantica Canticorum.
6. In Isaiam, Ezram et Neemiam.
7. In Apostolum Paulum ex Augustino.
- 8.*Epistola de sex ætatibus sæculi.
9. Vita Anastasii.
- 10.*Historia Abbatum Wiremuth.
- 11.*Martyrologium de Natalitiis.
- 12.*Liber Hymnorum.
13. Liber Epigrammatum.

All these are omitted in the folio edition ; but those among them, which are marked with an asterisk, are now for the first time embodied in this complete collection of the works. Of the others it is most probable that some (3, 5, and 6) never existed, as it will be observed by reference to Bede's index, that the same subjects are enumerated twice, as if the author had been on this occasion less accurate than usual. In the case of others, the editor of the folio collection, as was likely in so extensive and laborious a task,

has substituted spurious treatises in the place of the genuine ones. Thus for the genuine *Martyrologium*, first published complete by Smith, he has given us a work extracted from Ado, a writer of a later date. Instead of the genuine hymns, he has inserted some of a different description. Also the *Commentary on Job*, found in his pages, was undoubtedly not written by him. Bede's genuine *Commentary* is lost. Instead of the genuine *Commentary on St. Paul*, first discovered by Mabillon, and still unpublished, the Basle editor has given us a voluminous work of between eleven and twelve hundred pages, of the spuriousness of which there cannot be a doubt. Indeed the size of this and of all the other additional pieces introduced into the folio edition, is a strong argument against their genuineness, for Bede's own treatises are comparatively short and concise, containing the pith of all that preceding commentators had written on the subject. It is also worthy of observation that in the first collected edition of the works, the editor seems, at the end of some of the intermediate volumes, to have fancied that his task was complete; but the appearance of fresh manuscripts led him to extend the series beyond the limits which he at first had contemplated. This is the cause of the irregular arrangement of the commentaries, and leads one to raise a question of the genuineness of the latter volumes. Was the editor induced by a better prospect of success than he had anticipated, to admit into his collection unauthentic treatises, and so, by augmenting the number of his volumes, to augment his own profits?

We will now proceed to explain the principles which have been adopted for the arrangement of the present edition, and in the admission or rejection of the different works which purport to have proceeded from the pen of Venerable Bede. In the first place it has been found useful to divide the whole collection into two series. The first of these, under the title of "Miscellaneous Works," is now completed, and it is hoped that it will be received by the public as a satisfactory monument to the memory of the venerable author who first introduced general literature into this kingdom.

The six volumes will be found to contain all the genuine miscellaneous writings of Bede contained in the folio editions, together with several which have never before been published among his works. For notices of these, as well as of the spurious articles which are found in the folio edition, but have been excluded from this, the reader is referred to the prefaces to the volumes in which these subjects are comprised.

As Bede's historical works naturally possess an interest beyond the others, it has been thought desirable to add an English translation for the benefit of the English reader.

As regards the text of the work, a collation of at least one good MS. has been given whenever it was possible; and where this could not be done, the text of previous editions has been carefully revised.

At the end of this series will be found a few short tracts connected with the works of Bede,

and likely to furnish interest to the reader, besides collations of MSS. which belong to the earlier volumes, and have been procured since these were printed.

The Theological Commentaries will form another series of six volumes, and will be accompanied with corresponding notices, to which the reader is referred.

CHAPTER XVIII.

OF THE ORDER IN WHICH BEDE'S WORKS WERE WRITTEN.



ALTHOUGH the works are arranged in these volumes with reference to the subjects of which they treat, yet it may be interesting to the reader to see in what order they were written by the author, and we have therefore added the following short Chronology, deduced from observations made by Bede himself, and thrown into this form by Gaehle, whose learned *Disputatio Historico-Theologicæ de Bedæ Venerabilis, Presb. Ang. Vita, &c.* has been of much service in preparing this complete edition of Bede's works:—

A. D. 701—About this date the *Libellus de*

Sanctis Locis was compiled from the work of Adamnanus. H. E. v. 18.

— *De natura rerum*.

— *De temporibus liber minor*. This chronological treatise ends in the fifth year of Tiberius III. i. e. 701 or 702. This and *De Natura Rerum* are quoted in *Prefatio ad librum de Temporum ratione*.

707—*Epistola Apologetica, de sex Ætatibus Sæculi*. Bede, in this letter, which forms one of the *Liber Epistolarum ad Diversos*, quotes his “*Opusculum de Temporibus, quod ante quinquennium edidit.*” Thus the date of this letter is determined.

— *Commentarius in Apocalypsin*.

— *In Epistolam Joannis Expositio*, included in the *Commentary on the Seven Catholic Epistles*. From this it appears that the *Commentaries* on these Seven were written separately, but afterwards put together and classed under one head.

— *In Actus Apostolorum*: from Bede’s own words in the prologue to *Acca*, this and the two last works appear to have been produced in the order in which they are here placed, but the exact date is uncertain — “*Post explanationem Apocalypseos,—misi opusculum in Actus Apostolorum, ante non multos dies editum—Misi autem et explanationem Epistolæ Joannis.*”

— *In Evangelium Lucæ*—probably written now, if Bede listened to the advice of *Acca*, who says, in his *Epistola Adhortatoria*, “*Absens scribendo et colloquendo præsens suggesti, ut*

post Expositionem Actuum Apostolorum in Evangelium quoque Lucæ scribere digneris.”

716—In Samuelem, libri IV. The first three books of this commentary were written before the death of Abbot Ceolfrid, i. e. A. 716. After which Bede rested awhile from his labor, as he tells us in ch. 10 of the third book. The fourth was written afterwards.

— *Historia Abbatum Wiremuthensium et Girvensium.* This history ends with the death of Ceolfrid, Sep. 25, 716, and therefore was written after that date.

— In *Evangelium Marci*—written several years after the *Comment. on Luke*, as appears from the Prologue to *Acca*.

726—*De temporum ratione, sive De Temporibus Liber Major.* This enlarged treatise ends with the *Chronicon, or De sex Ætatibus mundi*, which comes down to the ninth year of the Emperor Leo, or A. D. 726.

731—*Historia Ecclesiastica.* At the end of this history are found the words, “*Hic est impræsentiarum universus status Britanniaë, Dominicæ Incarnationis anno Septingentesimo tricesimo primo.*”

— *Epistola ad Albinum.*

— *Retractiones in Actus Apostolorum*, written many years after the former *Commentary on the Acts*, and not mentioned in the *Index*.

735. — *Epistola ad Egbertum Antistitem.* The date of this is ascertained by a reference which Bede makes to the death of Alfred, one of the Saxon Kings. “*Sic per annos circiter*

triginta, h. e. ex quo Alfredus Rex humanis rebus ablatu est, provincia nostra vesano illo errore dementata est.”

The date of Bede's other writings cannot now be ascertained.

CHAPTER XIX.

CONCLUSION.



HN the preceding pages I have endeavoured to collect together all the memorials of the Venerable Bede which are still in existence, to lay before the reader every thing which is known of his life and writings. Sufficient has been said to furnish subject of admiration at the genius and attainments of this remarkable man. It has been aptly said of the illustrious poet of Greece that his splendid poem shines forth like a meteor from the midst of the thick darkness which precedes and follows him. The same remark may be made of our own author. He suddenly comes before us on the stage of English literature, and every thing is bright and clear; he illuminates the petty struggles and cabals of the Anglo-Saxon Kings until the reader magnifies them into the importance which attaches to the great monarchs of the world; but when the writer sinks into the grave, the mists which he had dis-

sipated return, and for centuries longer there is no writer equally capable of raising his subject to that importance which is necessary to invite the reader's attention, and of leaving conviction on his mind of the scrupulous accuracy of his narrative. "With Bede," says William of Malmesbury, "has been buried all history up to the present time. Each succeeding writer has been more slothful than his predecessor, and thus throughout the whole island the love of learning has waxed cold." But though few were found able or willing to follow in his steps, yet all combined to render him the praises that were his due, and it seems as if all alike were anxious to atone for their own listlessness by panegyrising one whose example they were indisposed to imitate.

"To Venerable Bede," says King, in his *Munimenta Antiqua*, vol. i. p. 41, "We are indebted for the first real introduction of the use of the Christian era, in his elaborate history. It had been first invented by Denis, called the little, in the year 526, but was not brought into established use till the Council of Leptime, A.D. 743."

The famous Alcuin, preceptor to Charlemagne, and erroneously supposed to have been one of Bede's disciples, wrote an epistle to the brotherhood of Jarrow, wherein he thus exhorts them to follow the example of departed worthies, and especially of Bede. "Remember," says he, "what noble fathers you have had among you, and be not unworthy sons of such great progenitors. Let your young men be taught to

persevere in the praises of their heavenly king, not to dig out the earths of foxes, nor to follow the rapid course of the hare. . . . Let them learn the Holy Scriptures whilst boys, that when they become men they may be able to teach others. He who learns not in youth, teaches not in old age. Consider that noble teacher and priest of our own time, Bede, what zeal he shewed to learn whilst he was young, and what praise he now enjoys among men : but far greater and more glorious is his recompense before God. By his example, therefore, stir up those minds that are slumbering ; attend on those who teach, consult books, examine the writings which they contain, and investigate their meaning, that you may find sustenance therein for yourselves and may be able to administer to others the beauty of a holy life.”¹

That it may be shewn how universally authors of every age have agreed in praising this celebrated man, we add the following extracts from Turner, the historian of the Anglo-Saxons, and Lappenberg, a recent German writer :—

“ When our Anglo-Saxons applied to literature, they shewed the strength of their intellectual powers, and a rapidity of progress that has never been surpassed. Bede, Alcuin, and Erigena may be compared with any of the Roman or Greek authors who appeared after the third

¹ Alcuini Opera, Par. 1617, | 793. Bonifac. Epist. 150. 85.
Epist. 49. p. 1565 ; also Mabill. | Baron. Ann. No. xxvii. xxix.
Ann. ii. 310. No. xxviii. ad an.

century. But that within an hundred years after knowledge, for the first time, dawned upon the Anglo-Saxons, such a man as Bede should have arisen, writing so soundly on every branch of study that had been pursued by the Romans, and forming in his works a kind of cyclopædia of almost all that was then known, is a phenomenon which it is easier to praise than to parallel.”²

The following is the extract from Lappenberg:

“Doch Keiner, verleiht jenem Zeitalter des weisesten Königs (Aldfrid) grösseren Glanz als der eben genannte Mann, welchen der Name des Ehrwürdigen schmückt, welcher encyclopädische Kenntnisse mit seltner Gründlichkeit umfasste. . . . Musz es uns auch bei Betrachtung seiner gelehrten Werke sehr deutlich werden, daz jene Zeit mehr Bildungsmittel, sowohl in Handschriften als gelehrten Geistlichen, besasz, als wir ihr zuzuschreiben pflegen; müssen wir in ihm auch mehr die hohe Bildung der römischen Kirche als angelsächsische Nationalität anerkennen: so verbürgt die Anerkennung, welche seine Verdienste noch bei seinem Leben in Rom und bald darauf, so weit gelehrte Kenntnisse vordringen konnten, fanden, daz wir in BEDA mit Recht ein Wunder seiner Zeit verehren. Seine vielen theologischen Schriften, seine Erläuterungen zu den Büchern des alten und neuen Testaments haben viele Jahrhunderte hindurch in jedem Kloster Europas, bis zu der

² Turner's Anglo-Saxons, iii. 367.

gänzlichen Umgestaltung auch dieser Wissenschaft, Leser und Abschreiber gefunden; seine Kunde der griechischen Sprache, der Medicin, der Astronomie, der Metrik diente ihm zur Belehrung seines Zeitalters. Sein Werk von den sechs Lebensaltern der Welt ist die, nur zu oft schlecht benutzte, Grundlage der meisten Universalchroniken des Mittelalters geworden. Doch das grosze Verdienst welches seinen Namen auf jedes kommende Zeitalter bringen wird, beruht auf seinen historischen Werken, soweit sie sein Vaterland betreffen. Wenn noch ein zweiter ähnlicher Mann in seinen Tagen vorhanden gewesen wäre, welcher mit demselben klaren, umsichtigen Blicke, derselben treuen und frommen Gesinnung die weltlichen Angelegenheiten seiner Vorfahren hätte beschreiben können, wie Beda vorzugsweise von denen der Kirche schreibt, so hätte die Geschichte Englands für die Nachkommen beinahe als eine Offenbarung über das germanische Alterthum erscheinen dürfen." *Geschichte der europäischen Staaten, herausgegeben von A. H. L. HEEREN und F. A. UKERT.—Geschichte von England von J. M. LAPPENBERG, Hamb. 1834. I Band. p. 204. seq.*

For other opinions in favor of Bede's works, see Trithemius, Sextus Sinensis, Pope Blount, Biog. Brit. Rich. Simon, Bruckerii Hist. Crit. Phil. Lips. 1766. Tom. iii. p. 577 and others.

VITA
BEDÆ VENERABILIS,

AUCTORE ANONYMO PERVETUSTO.



BINTER Catholicos sacræ Scripturæ expositores, qui secundo post Apostolos loco refulserunt mundi luminaria, sacræ eruditionis Presbyter ac imitabilis vitæ Monachus Beda nomen honoris excellentis tenet et locum. Nec immerito eum intra numerum Doctorum sancta admittit ecclesia; quorum in sacris scripturis studium, diligentiam, intentionem imitans dum meditando ac scribendo prosequitur, in munimen et decorem domus Dei magnam muneris sacri portionem verus Israelita obtulit. Edidit namque non pauca in explanationem divinatorum eloquiorum Apostolico sale condita volumina; quæ super inviolabilis fidei petram solidata, portarum infernalium nullo poterunt impulsu labefactari. Cujus viri ante mortem quidem, utpote extra orbem degentis in insula Oceani, nomen in obscuro latuit: post mortem vero Deo, ut Scriptura ait, educente nubes ab extremo terræ, quocunque pervenit Apostolorum sonus, ipse libris suis in memoria fidelium vivit, et lucerna supra

candelabrum ecclesiæ posita omnibus qui in domo Dei sunt lucet, ut matrem ecclesiam quæ se in Christe Jesu regenerans illuminaverat, ipse cooperante Dei gratia scriptis illuminaret. Cum ergo tam sublimiter merito doctrinæ cum principibus ecclesiarum sedeat, et inter eos solium gloriæ teneat, ubique gentium cum iis clamans, et quasi tuba vocem evangelii exaltans; tanta tam illustris viri claritudo quodam videtur obscurari dejectionis nubilo, si unde vel quis quæve illius vita aut qualis ejus vitæ fuerit terminus, aures ecclesiæ silentio prætereat, quasi videlicet inutile quippiam vel etiam indignum, quod nesciri potius expediat. Procul sit contagium hujusce suspicionis de illo vase electionis et organo sancti Spiritus, cujus, sicut doctrina fides roboratur, sic et exemplo vitæ dummodo innotescat, nihilominus fidei ardentius amor inflammatur. Ab ipsis siquidem cunabulis in domo Domini plantatus, gratia provehente ut palma excrescens justitiæ flores emisit, jugiter annuntians misericordiam Dei et veritatem in psalterio decem chordarum, cum cantico verborum jungens citharam operum bonorum. Quippe inter Sanctos et a Sanctis sub Monasterialibus disciplinis enutritus, et literis liberaliter institutus, sanctus cum sanctis et innocens cum innocentibus peragens cursum ætatis insistebat conamine toto immaculatum se custodire ab hoc sæculo. Cujus rei fidem factura indubiam, tam sua de se quam aliorum scripta quia de diversis collegimus, quasi collectis in unam corporis compagem hinc inde membrorum particulis, perfectum in Christo virum describendo compinximus. Scriptorum namque series, quæ per volumina diversorum sparsim interrupta memorabilis viri notitiam legenti præciderat, continuata sicut gestorum ordo expetit, ejus agnitionem digestæ lectionis efficacia expressius informat. Et certe hujus negotii difficultas quam quidem peritorum strenua sedulitas facile admittit, nostras qui nec verbo nec scientia aliquid digne valemus, vires transcendit. Verum

quia omnia possibilis credenti, non deficiemus verbo qui credimus in verbum, Christum dico Dei virtutem et Dei sapientiam; quem ut nostri operis et sermonis principium habere mereamur et finem, ejus misericordia quicquid vel dicturi sumus vel facturi, et aspirando praevenire, et adjuvando prosequi dignetur.

*Incipit vita Venerabilis Bedæ Presbyteri et
Girvensis Monachi.*

Humanæ salutis auctore Christo Jesu in messem credituræ multitudinis mittente operarios sanctæ prædicationis, jamque per mundum universum omni creaturæ coruscante evangelii gratia, provincia quoque Northanhumbrorum quanquam extremo pene situ ab orbe seclusa divinæ agnitionis particeps, in frigida plaga Aquilonis sacro incanduit igne Salvatoris. Ignem namque sancti Spiritus venit Dominus mittere in terram; et quia non est qui se abscondat a calore ejus, etiam extrema nationum penetrans, flammam suæ dilectionis operatur in cordibus humanis, ut a vetustate vitæ discedentes, nova in Christo fiant creatura. Denique percepta fide, ex infidelibus qui juxta Scripturam sunt latera illius apostatici Aquilonis, fundatur ibi civitas magni Regis, quæ in laudem sui fundatoris gratulabunda cum exultatione universæ terræ proclamat: Magnus Dominus et laudabilis nimis in civitate Dei nostri. Ut enim a summis inceperim; ipsi etiam ipsius provinciæ reges agnito creatore eo verius regnabant, quo regi seculorum Christo devotius servire gaudebant, civesque futuri cœlestis Jerusalem publicæ administrationis tolerando sarcinas in sola angaria servierunt Babylonæ. Testatur hoc fervens in Edwino rege et pia in religionem devotio; testatur hoc et inexpugnabilis in Oswaldo fidei constantia, qui cum non gloriaretur nisi in cruce Domini nostri Jesu Christi, in cruce de sanctæ crucis inimicis victor triumphavit, opibusque regni in subsidia pauperum distributis, duplici miseri-

cordiæ videlicet et martyrii glorificandus coronæ cœlos intravit. In cujus fratre Oswio zelus domus Dei exardescens, quicquid zizaniorum per erroneos et schismaticos super bonum semen evangelii inimicus superseminaverat, catholicæ veritatis falce præcisum, de regno suo funditus eradicatum propulit. Taceo filii ejus Egfridi industriam; prætereo consilium et favorem construendis per loca regni sui monasteriis impensum. Piusimum eum ac Deo dilectum scripta fide digna testantur. Ut alia prætermittam, hoc vel maximum ejus laudes accumulatur quod virum virtutis et angelicum conversatione beatum Cuthbertum promoveri in episcopatum fecerat.

Felicem et non immerito beatum dixerim illius per id tempus provinciæ statum, cui sacerdotum quoque in Christo et ecclesia sublimium vita et doctrina magno ornamento fuere ac munimini. Nam prætermittis his quos ante vel post regio ipsa eximiæ sanctitatis habuerat Præsules, magnificos suæ illuminationis et salutis patres, Wilfridum dico, Eatam, Cuthbertum, Joannem, excoluit contemporaneos, præclaros utique et incomparabilis meriti Pontifices. Sub his geminis reipublicæ et ecclesiæ rectoribus cum sacrosanctæ religionis indices ferretur studium, ecclesiæ ubique licenter construebantur et monasteria, in quibus adunati cives futuri sanctorum et domestici Dei, ut spiritualiter in carne viverent, sua pariter et seipsos abnegantes crucem Salvatoris sua conversatione portarunt, totosque sese per superni amoris ignem in holocaustum suavissimi odoris Domino concremarunt.

Inter istos in militiam Christi conjuratos contra mundum et mundi principem dimicantes, conspicuis valde in Christo actibus eminebat Abbas Benedictus, eam nimirum quam indicio prætenderat nominis, consecutus a Domino gratiam benedictionis. Ut enim quandoque in gaudium Domini sui intraturus credita sibi talenta multiplicaret, duo quidem monasteria quæ tamen indissolubili pacis et caritatis vinculo unum essent condidit;

quorum alterum ad ostium Wiri fluminis in beati principis Apostolorum Petri, alterum in Girvum in honorem doctoris gentium Pauli, fecit ordinari. Quid plura? beati Patriarchæ Abraham exemplo, exeuntes de terra et de cognatione veteris et mundialis vitæ filii Dei qui erant dispersi, plures ibidem congregantur in unum, et Evangelicæ perfectionis turrim vita sua ædificaturi, renunciatis omnibus voluntarii pauperes pauperem secuti sunt Christum. Ita frequens et nobile monachorum examen brevi utrobique coaluit, ubi jucundam illius beatæ societatis dulcedinem quam Psalmus pronuntiat, experimento didicit, scilicet quam bonum sit et quam jucundum habitare fratres in unum.

Religiosa etiam parentum cura bonæ spei suas soboles Deo nutriendas commendavit Benedicto, ut sacrosanctis institutionibus informatæ obliviscerentur populi sui et domus patris sui: sicque cum in tenero hostia viva, sancta, Deo placens exhiberentur, ante spiritui servire inciperent, quam ea quæ sunt carnis et sanguinis scire potuissent. Horum unus imo præ aliis solus bonæ indolis infantulus Beda jam septennis memorato sanctitatis viro, ut ministerio solius Divinitatis adapteretur, a parentibus in monasterium traditur. Erat autem territorii Girwensis haud grandi oriundus viculo, quem non longe inde lapsurus in Oceanum perpete profundo amnis Tina præterfluit.

Nativitatis vero ipsius annus, ut chronica supputatione colligitur, incarnati verbi sexcentus septuagesimus septimus invenitur; qui imperii regis Transhumbranæ gentis Egfridi habetur septimus, a prædicto autem incepto beati Petri monasterio quartus. Et in hoc quidem primum, postmodum vero in monasterio Apostoli Pauli ætas infantilis sub disciplinæ frenis educatur, atque exemplo beati quondam Samuelis accommodatus Domino, in templo Dei puer conversatur ut in aure cordis sibi revelata quandoque populis sermonum Dei manifestet arcana. Verum ut hoc ætatis

processu posset, ne studii liberalis cui deditus erat, parva vel nulla in puero esset efficacia, etiam in illam ætatem ex vi naturalis ingenii magna Deo auctore scintillavit intelligentia. Postquam vero adepta liberalium artium scientia, usu exercitii altioribus capiendis ingenium expolierat, etiam profunda sanctarum Scripturarum penetranda ingredi contendit, hisque intelligendis quicquid virium habuerat insumit, desiderio ac labore preces adjungens Psalmistæ precibus, Revela, inquit, oculos meos, et considerabo mirabilia de lege tua. Et quoniam postulavit in fide, nihil hæsitans, datur ei a patre luminum datum optimum et donum perfectum sapientiæ, non autem sapientiæ hujus sæculi quæ destruitur, sed quam Apostolus prædicat Dei sapientiam in mysteriis absconditam. Accepit namque in studium continuæ in lege Domini meditationis, vigilantem oculum perspicacissimi sensus; cui cum sacrorum voluminum copia, magistrorum quoque accessit probata in literis ecclesiasticis sedula et frequens diligentia. Ita illis in spem boni fructus plantantibus atque rigantibus memorabilis viri adolescentia excolitur. Deo autem incrementum dante oliva fructifera in domo Dei, id est Ecclesia, præparatur.

Sed ista forsitan aliquis non facile credens ægre admittit, quoniam ut etiam auctor eloquentiæ sæcularis testatur, quæ quisque sibi factu facilia putat, æquo animo accipit: supra ea veluti ficta pro falsis ducit. Quis enim non obstupescat, vel etiam supra fidem esse arguat, tanta in extremo mundi angulo donorum spiritualium exuberare charismata; ut ibi sacræ Scripturæ non modo legerentur, verum etiam earum mysteria per mundi latitudinem inde diffundenda explanarentur? Ubi etsi nomen Christi auditum non fuisset, profecto mirandum non esset, quo, ut poetice loquar, Boreas penna deficiente venit. Sed hinc dubitanti satisfecerit pietas fidei, quæ spiritus omnipotentis majestatem nullis spatiis localibus distentam, nullis angustiis inclusam,

sed omnibus ubique præsentem affirmat; cujus omnipotentia ubi voluerit suæ inspirationis gratiam præstat: Quo, inquit, ibo a spiritu tuo, et quo a facie tua fugiam?

Dixerim ergo breviter, quorum ministerio in hæc extrema Oceani littora suæ bonitatis divitias sancti Spiritus afflaverit aura: ut ubi nihil aliud quam barbarum frendere noverant, ibi mirabilia testimonia Domini perscrutantes, in labiis suis omnia judicia oris Dei pronuntiarent. Vir vitæ venerabilis, de quo supra dictum est gratia Benedictus et nomine, cum ecclesiæ suæ impiger provisor crebro recurreret Romam; quinquies enim illuc pro monasterii utilitate peregrinatus est; inter plurima quæ in decorem domus Dei ornamenta attulerat, etiam librorum innumerabilem, ut legitur, omnis generis copiam domum comportavit. Quicquid enim utilitatis ecclesiasticæ ac decoris Anglia sibi minus præstitit, id Gallia vel Roma aut sponte ab amicis dandum, aut placito pretio comparandum pio negotiatori obtulit. Siquidem et gloriosorum Apostolicæ sedes pontificum Vitaliani et postea Agathonis non minimam in monasterii quod extruxerat munimentum et magnificos ecclesiæ cultus expertus est munificentiam. Qui etiam jubente papa Vitaliano, Theodorum Archiepiscopum et ejus collegam Hadrianum Abbatem Britannias perduxit, viros certe apostolicos valdeque idoneos verbi Dei ministros, utpote utriusque, secularis scilicet et ecclesiasticæ philosophiæ scientia sufficienter instructos et hoc in utraque lingua, Græca videlicet et Latina. Qui, peragrata insula tota quaquaversum Anglorum gentes morabantur, congregantes discipulorum catervas, scientiæ salutaris quotidie flumina irrigandis eorum cordibus emanabant, ita ut etiam metricæ artis, astronomiæ, et arithmeticæ ecclesiasticæ disciplinam inter sacrorum apicum volumina suis auditoribus contraderent. Et quicumque lectionibus sacris erudiri cuperent, haberent in promptu magistros qui docerent.

Indicio est quod post illos multi diu supererant de eorum discipulis, qui Latinam Græcamque linguam æque ut propriam in qua nati sunt noverant. Hæc paucis dicta sint, ne per extremas mundi latebras in nostro Theologo Beda incredibilis videatur scripturarum scientia, cui instituendo cælestis magisterii providentia et librorum sacrorum contraxerat sufficientiam, et insignium in omni scientia magistrorum industriam. Per id quippe temporis quo prædictis doctoribus et eorum post illos discipulis Anglorum ecclesias perlustrantibus, utriusque literaturæ floruerant studia, docibilis adolescens in amorem transfusus scientiarum, acriter eisdem studiis insudans exercebatur. Cumque Latinæ æque ut vernaculæ linguæ in qua natus est percepisset notitiam, Græcæ quoque non parva ex parte attigit scientiam. Præterea et archicantatorem sanctæ Romanæ ecclesiæ Joannem abbatem, tam ille quam ecclesia apostolorum in qua conversatus est legendi et modulandi præceptorem habuit, ad hoc ipsum ab Agathone Papa impetrante Benedicto ac ducente illuc directum. Sed et Monachum quemdam sub magisterio Antistitis Ceaddæ, viri revera sancti et sacris scripturis sufficienter instructi educatum, vocabulo Tunbertum, suum in sacris paginis ipse testatur eruditorem. Habuit et alios complures in calle scripturarum prævios, quippe qui inter sexcentos sanctæ monachilis militiæ commilitones degens, (hunc enim numerum fratrum legitur habuisse supradictum Apostolorum Petri et Pauli monasterium) in singulis æmulabatur charismata meliora: ut quod quisque illorum spiritualis scientia accepisset, ille totum ex singulis perdiscendo combiberet, quatinus inebriaretur ab ubertate domus Dei, et torrente voluptatis suæ potaret eum Dominus. Sicque prudentissima ecclesiæ apes gratæ Deo dulcedinis avida, agri pleni quem benedixit Dominus hinc et inde flosculos collegit, quibus artificio sapientiæ quasi mellificans, eloquia super mel et favum dulcia compo-

neret. In hæc sacrosanctæ philosophiæ studia flagranti, cum incremento annorum crevit et gratia spiritualium donorum, ut cum spiritu sapientiæ et intellectus acciperet etiam spiritum timoris Domini, quo castigans corpus suum et in servitatem redigens, sciret secundum Apostolum vas suum possidere in sanctificatione et honore.

Unde nonum decimum ætatis adhuc agens annum, quasi de cæteris tribus electus in ministeria sacrorum sacer assumitur Levites; ut ministrans altari Domini, Dominum meum cum veris veri Sanctuarii Levitis sortem haberet et partem hæreditatis, quam cum Psalmista desiderando suspirans et suspirando clamans; Dominus, inquit, pars hæreditatis meæ, spes mea et portio mea in terra viventium. Itaque Diaconus solenniter evangelium legebat; atque ut evangelicæ lectioni congrueret, evangelicis institutis vitam informabat, succinctus lumbos mentis et calceatus pedes in præparatione evangelii pacis. Jam vero tricenus efficaciter theoriæ studiis vir beatus insistebat, cum ecce gradu altiori sacris altaribus admovetur, ubi cum sacrificio spiritus contribulati et cordis contriti filius Patri hostia placationis quotidie et reconciliationis immolatur. A quo videlicet suscepti presbyteratus tempore in Scripturarum sacrarum explanationem ingenui sui laxat acumina; pluresque Catholicæ libros eruditionis conficiens, quicquid eatenus discendo, legendo et meditando mundum scilicet animal ruminaverat, totum in divinos usus scribendo ac docendo eructuat. Crescit quotidie in mysticos intellectus proficiens, in tantum ut et ipsos quos in Scripturarum semitas habuerat duces, plerosque in intelligentiæ altioris abyssum gratia magistrante duceret ipse peritior. Ita patefactis mysteriorum penetralibus, mundi cordis oculo speculatur sancta sanctorum, illo nimirum in quo sunt omnes thesauri sapientiæ et scientiæ absconditi incerta et occulta sapientiæ suæ ei manifestante; ut

videlicet quod in tenebris didicerat, diceret in lumine, et quod in aure audierat, prædicaret per tecta ecclesiæ. Cujus secundum Psalmistam ignitum eloquium vehementer quia sublimer intelligere appetit, quasi ad montem igneum in quo lex digito Dei scripta est accedit, ubi dum sacramentorum occulta rimatur, cum Moyse quodammodo in nubem et caliginem ingreditur. Ejus scilicet Moysis vultus claritatem, quam in intellectu legis Israel carnalis respicere non potuit, noster spiritualis Israelita, ablato quod super infidelium cor positum est, velamine ignorantæ, intellectuali oculo libere attendit. Ubi enim spiritus Domini, ibi libertas intelligentiæ. Quam cum in lege perfectæ libertatis perspexit, sermo ejus et doctrina secundum Apostolum erat non in doctis humanæ sapientiæ verbis, sed in verbis fidei spiritualibus spiritualia comparans, ut abyssus veteris testamenti abyssum invocet evangelicam in voce cataractarum, id est in voce Prophetarum et Apostolorum.

Cum igitur tam sublimer Dei in eo gratia emereret, nomen viri celebris circumquaque fama ferebat, quæ illius in Scripturis excellentiam ecclesiæ auribus infundebat. Videres illico reginæ Sabæ multis inesse studium, quæ venit a finibus terræ audire sapientiam Salomonis, quia veri Salomonis id est nostri pacifici qui fecit utraque unum, per interpretem suum auditori sapientiam plurimi etiam de longinquo confluerunt. Hi individua ei cohabitatione adhærentes, authenticum observant magistrum; alii qui præsentem esse nequibant, directis epistolis quæstiones super capitula scripturarum nodosas enodari, et obscuras sibi expostulant dilucidari. Integros etiam quosdam divinæ auctoritatis libros nonnullis petentibus patrum persequens vestigia dum planius tractando disseruit, a vertice ut aiunt usque ad extremum unguem exposuit. Unde et inter alia et in evangelium Lucæ sex explanationis libros luculenter edidit, postulatus a reverendissimo Hagul-

stadensi Episcopo Acca, cujus exhortatoria in hoc opus ad eum epistola ita incipit : “ Sæpe quidem tuæ sanctæ fraternitati et absens scribendo et præsens colloquendo suggessi, ut post Expositionem Actuum Apostolorum, in Evangelium quoque Lucæ scribere digneris. Quod ipse hactenus verecunda excusatione differre quam facere maluisti.” Et in processu epistolæ : “ Beatum Lucam luculento sermone expone. Et quia Sanctus Ambrosius quædam indiscussa præterit, quæ illa quasi summæ eruditionis viro plana nec quæsitu digna videbantur, hæc quoque perspectis aliorum patrum opusculis, diligentius tuis vel eorum dictis explanare curato. Credo etiam tuo vigilantissimo studio, qui in lege Domini meditando dies noctesque ducis pervigiles, nonnullis in locis quæ ab eis intermissa sunt quid sentiri debeat auctor lucis aperiat. Justum namque satis est, et supernæ pietatis atque æquitatis moderamini conveniens, ut qui neglectis ad integrum mundi negotiis, eternum verumque sapientiæ lumen indefessa mente persequeris, et hic fractum intelligentiæ purioris assequaris, et in futuro ipsum in quo sunt omnes thesauri sapientiæ et scientiæ absconditi, regem in decore suo mundo corde contempleris.” His verbis vir sanctus ut sanctitatem nobis venerandi doctoris innueret, eum et a mundi occupationibus liberum, et in contemplatione veræ eternæque sapientiæ negotiosis semper otis indicat deditum.

Denique ut et ipse de se Beda scribit, cunctum tempus vitæ in sæpe dicti beatorum Apostolorum Petri et Pauli monasterii habitatione peragens, omnem, ut jam superiora demonstrant, meditandis scripturis operam dedit, atque inter observantiam disciplinæ regularis et quotidianam cantandi in ecclesiæ curam, semper aut discere, aut docere aut scribere dulce habuit. Summo itaque studio libris suis irreprehensibili per viginti novem annos opere confectis, sanctæ conversationis et pii in ecclesia laboris præmio donandus, ingemiscit

gravatus in corpore mortis hujus, cupiens ut domo suæ terrenæ inhabitationis dissoluta, ædificationem ex Deo domum non manufactam eternam mereretur habere in cælis. Unde in eternam sui memoriã prænotatis omnibus suorum quos confecerat nominibus librorum, cum jam depositio tabernaculi sui immineret, incredibilis ardore desiderii anhelans ad fontem aquæ salientis in vitam eternam, hanc oratiunculam subegit :

“Te,” inquit, “deprecor, bone Jesu, ut cui propitius donasti verba tuæ scientiæ dulciter haurire, dones etiam benignus aliquando ad te fontem omnis scientiæ pervenire, et parere semper ante faciem tuam.”

INCIPIT LIBELLUS SECUNDUS.

Ita venerabilis viri Deum suspirans anima, sancti amoris igne liquefacta concupivit, et defecit in atria Domini, ut videns Deum Deorum in Sion, evacuato quod ex parte est, id quod perfectum est apprehendat; quodque hic per speculum in ænigmata viderat, ibi facie ad faciem videat. Aderat propitia divinitas votis et vocibus supplicis servi, eumque in misericordia et in miserationibus coronandum, ne macula in illo vel ruga resideret peccati, disciplinis piæ castigationis voluit expurgari, ut camino diutinæ infirmitatis auro puriori purissimo in cœlestis Jerusalem quæ ædificatur ut civitas rutilus coruscaret ornamento.

Denique repente corripitur angusti pectoris gravi incommodo, ut difficili arteriarum meatu vox ei admodum tenuis spiritu coartaretur anhelo. Qua pene intercepti anhelitus molestia multis id est quinquaginta fere tribus diebus laboravit; sed ut virtus in infirmitate perficeretur, libenter cum Apostolo in infirmitatibus gloriabatur. Nam nisi quando lassitudo paulisper in somnum compulit, eum nec sol per diem nec luna per noctem a Dei laudibus cessantem vidit, ut et tum super lectum doloris in voces erumperet exultationis et confessionis: Confitebor tibi, Domine, ait, in directione

cordis mei, qui castigans castigas me ut morti non tradas me, ut ingressus portas justitiæ cum beatis qui habitant in domo tua in sæcula seculorum merear laudare te. Salutaris quoque doctrina videlicet fluminis impetus qui lætificare civitatem Dei hoc est sanctam ecclesiam consuevit, nec tunc tametsi langueret ab illius ore scilicet aquæ vivæ fistula profluere destitit.

Testatur hoc scribens ad condiscipulum Cuthwinum Cuthbertus, qui magistro ægrotanti et morienti cum aliis sedulus aderat: "Quotidie," inquit, "nobis discipulis suis scripturas sacras legebat, et earum mysticos sensus pandebat. Post lectionem autem quantum diurni temporis superfuit, psallens spiritu psallens et mente transegit. Beati quippe David magisterio edoctus laudans invocabat Dominum, ut ab inimicis suis salvus fieret, quia prope est Dominus omnibus invocantibus eum in veritate, ut voluntatem timentium se faciat, et deprecationem eorum exaudiat, et salvos faciat illos. Jam multo ante sua opuscula grandi studio emendaverat; nunc quoque lasso licet anhelitu indeficienter deficeret quædam quidem minima quæ majorum fuerant occupatione neglecta sæpius emendando eadem repetebat, ut cum amodo requiescens a laboribus suis in pace factus fuerit locus ejus, et in Sion habitatio illius, ejus non solum non sententia ecclesiasticum lectorem offendat, sed nec oratio aut hiulca vocalibus, aut aspera consonantibus docibilem grammaticum moveat. Quamvis enim, ut ait quidam, elegans sit exercitatumque ingenium, et longo usu trita currat oratio, tamen nisi auctoris manu curata fuerit et expolita, redolet sordes negligentiae.

Inter hæc doctor memorabilis vehementioribus suspiriis concutitur; jamque beate post mortem victurus, in debitum mortis spiritu coartante acriter urgetur, lethali quodam tumore inferiora corporis jam occupante. Qui utique palmas in vite Christo manens licet jam fructificasset suavitatem odoris, tamen hunc ut salutiferi fructus plus afferat, acrius flagellando Deus

agricola expurgat. Ne vero contra voluntatem Domini sui murmurando in faciem Deo benedicat, ex propitiatorio divini sermonis sententias consulit in argumentum spei et exultationis; ut illam: "Fili, noli esse pusillanimis in disciplina Dei, neque deficias correptus ab illo Quem enim diligit Dominus, corripit; flagellat omnem filium quem recipit. Nullus est enim," inquit Apostolus, "filius, qui cum peccaverit, non flagelletur a patre." Et iterum de ipsis in regnum Dei prædestinatis: "Qui proprio," inquit, "filio non pepercit, sed pro nobis omnibus tradidit illum, quomodo non et cum illo omnia nobis donabit? Cum hæc, ait, promissio complebitur, quid erimus, quales erimus, quæ bona in illo regno accepturi sumus, quandoquidem Christo moriente pro nobis tale jam pignus accepimus. At contra nihil reputabat infelicius felicitate peccantium qui ducunt in bonis dies suos, et in puncto ad inferna descendunt, qui in labore hominum non sunt, et cum hominibus non flagellantur, ut in eternum cum dæmonibus puniantur. Nimirum tales divina severitas quia alto justoque iudicio reprobatur, in desideria cordis illorum sine obstaculo laxat. In quos in personam perditæ ac desperatæ Jerusalem illa metuenda a Deo deserente profertur sententia: Jam non irascar tibi, zelus meus recessit a te. Quos autem prædestinavit vasæ misericordiæ, visitat in virga iniquitates eorum et in verberibus peccata eorum, quibus prædestinatæ hæreditatis conferet bonum, cum dederit, ut ait Scriptura, dilectis suis somnum. Illud quoque beati Ambrosii dictum: "Non sic," inquit, vixi, ut me pudeat inter vos vixisse, sed nec mori timeo. Brevis quidem laus, sed viro perfectæ conversationis sufficiens. Nec arrogantia debet ascribi, quod imitabile omnibus de se ut glorificarent patrem nostrum qui in cælis est, audientium protulit utilitati. Et hoc sub extremi pene spiritus articulo, quando et laus virtutis cor laudati in superbiam non extollit, et audientes ad virtutis studium eo vehemen-

tius accendit, quo carnis conditio ipsam mortis necessitatem oculis opponit. Unde et Apostolus (qui ante dixerat: Ego sum minimus apostolorum, qui non sum dignus vocari Apostolus, quoniam persecutus sum ecclesiam Dei) dum tempus suæ resolutionis instaret, se quidem sed in Domino laudans, ut qui gloriatur in Domino gloriatur, bonum, inquit, certamen certavi, cursum consummavi, fidem servavi, de cetero reposita est mihi corona justitiæ.

His et horum similibus scripturarum testimoniis, sese in infirmitatibus quodammodo effecerat alienum doloris, quippe lacrymis totius amoris inspirans magnam illam multitudinem tuæ, Domine, dulcedinis, quam abscondisti timentibus te, perfecisti autem eis qui sperant in te. Cœpit interea annuus ordo temporum diem revolvere ecclesiæ festivum, quo Dei filius in alta cœlorum potenter ascendens captivitatem nostram sua duxit virtute captivam: diem, inquam, Bedæ exoptabilem, qui ei transeuntis diei terminum, et permanentis in sæculum sæculi præberet initium. Unde ille ut videbatur, præscius horæ sui exitus, pridie quam transiret discipulos prope adesse mandat, ut quicquid dubii adhuc animis resedisset, haud segniter ab illo perquirant, et perquisita ne oblivio deleat, literis tradant. Fit itaque mixta fletibus interrogatio discentium, immo præpediuntur singultibus voces discere cupientium. Dumque sese dolor immoderatus nec lacrimis satiat, in ipso meatu faucium progredi spiritum coarctat. Nec immerito; talis enim magistri amissio, erit eis paris magisterii eterna destitutio.

Prope autem deinde ad exitum devota fratrum circumstat corona, quos hortatur, ut eorum quæ retro obliti, et in ea quæ sunt priora se extendentes, palmam supernæ vocationis Dei assequantur: meminerintque exemplo Joseph Ægyptiæ dominæ, videlicet mundialis concupiscentiæ pallium, id est retinacula rerum sæculariam relinquenda; ut, cum ejus obscœnos amplexus

fugiendo vincant, redacta in servitute carne peccati, regnum Ægypti hoc est vitiorum sibi subjaciant. Docet eos non posse aliter dare experimentum Christi in se habitantis, nisi per spiritum sanctæ ac individuæ caritatis. Ut qui communionem cœlestis panis unum Christi corpus efficiuntur, ab unitate ipsius corporis spiritu dissensionis non separentur. Et, "Oh!" inquit, "carissimi, quoniam tempus est persolvendi debitum conditioni, rogo vos, rogate patrem Domini nostri Jesu Christi, patrem misericordiarum, ut per eum in quo princeps mundi hujus nihil invenit, in occursum salutis mihi dirigat angelum pacis, cujus circumseptus tutela non confundar cum loquar inimicis meis in porta. Plane cupio dissolvi et esse cum Christo, cujus morte morte precepta, de morte ad vitam me transiturum confido. Siquid autem vobis laboravi, si quantumcunque ecclesiæ fructificavi, id beneficii quæso mihi rependatis, ut ibi post mortem mei memineritis, ubi quotidie Christus est sacerdos et sacrificium placationis. Non se poterat ulterius cohibere a lacrimis pietas mota fraterni pectoris, quas quidem hinc gaudii, illinc magnitudo elicit mœroris. Gaudebant namque quod hunc jam cœlis inferendum enutrierant: dolebant quod in illo lumen ecclesiæ amissuri erant. Sed quia fides non aliquando sentit quamcunque jacturam, illius non est plangenda amissio, sed cum Deo cui omnia vivunt congaudentia cohabitatio.

Interea cum horam mortis immo ingressum vitæ perennis lætus expectaret; quiddam de scripturis restabat, super quo discipulis magistri sententiam audire necesse fuerat. Qua percepta ab illo atque descripta, dicente scriptore *consummatum est*, ille hilarior verbo consummationis aggaudens, "Bene" ait "ac vere dixisti; consummatum est." Nec mora, jubet sese in pavementum casulæ, qua scribere, dictare, legere ac docere consueverat, deponi, ubi erecto paululum capite manibus suorum supinatur, ut e regione oratorii quo

solitus fuerat secretius orare, cujus etiam nunc intuitu delectabatur, adoraret ad templum sanctum tuum, et confiteretur nomini tuo, Domine. Taliter se præparans ad iter cœleste atque ad Deum fontem vivum sitiens pervenire; "Tibi" inquit, "Domne, dixit cor meum, quæsivi vultum tuum, Domine, requiram, ne avertas faciem tuam a me, in quam concupiscunt angeli prospicere.

Jam instabat dies memoratæ solemnitatis festivus, quo scilicet in cœlum ut illuc suorum membra fidelium sequerentur, caput nostrum principiumque præcessit; cum vir beatus Jesum¹ quasi jam ascendentem intueretur totus sequi suspirat, jam spiritu in manibus anhelante, expansis manibus in laudem ascensionis ejusdem Jesu Christi mox et ipse ascensurus exclamat: "O rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti; ne derelinquas nos orphanos, sed mitte promissum patris in nos, spiritum veritatis, Alleluia." Adjunctaque laude sanctæ et individuae Trinitatis, gloria Patri et Filio et Spiritui Sancto cum nominatione sancti Spiritus ejus spiritus carne solvitur, moxque beatifico spirituum sanctorum comitatu cœlis invehitur; ubi Jerusalem cœlesti hymnidicos admiscens concentus, Regem sæculorum Deum Sabaoth unum substantialiter trinum personaliter perpetuo collaudat beatus.

Taliter ecclesiæ columna et doctore Venerabili Beda viam patrum ingresso, pietas fratrum devota fletu miserata casum conditionis, gaudium testata spe resurrectionis, resonantibus hinc inde psalmis exsequias rite celebravit, sui que alumni pariter et doctoris corpus solemniter sepulturæ contradidit. Cujus in eterna pace dormitio extitit regnante Ceolwulfo anno incarnationis Dominicæ septingentesimo tricesimo quinto, ætatis vero

¹ Jesum pro 'ibidem' lect. vulg. exhibet MS. Mus. Brit., quem totum cum textu Smith. contuli.

suæ quinquagesimo nono, qui est annus centesimus primus ex quo perclarissimos et sanctissimos Regem et Pontificem, Oswaldum dico et Aidanum in provincia Berniciorum primum fundata est ecclesia Christi et instituta : quæ hodieque in fide Catholica vivit et exultat, auctore ac governatore Deo Dei filio Domino Jesu Christo, quem cum Patre et Spiritu sancto viventem et regnantem per sæcula omnis spiritus laudat et adorat Dominum.

VITA ALIA VENERABILIS BEDÆ PRESBYTERI.



BEDÆ Presbyter, Christi famulus, natione Anglicus apud ecclesiam sive monasterium Apostolorum Petri et Pauli, quæ in civitate Cantia in Anglia constructa est, claruit tempore Justiniani secundi: hic a septennio sub Benedicto ipsius monasterii abbate, et post sub Ceolfrido in divinis eloquiis apprimè eruditus, divino studio operam præbens, sacris literis plenius imbutus, sapientia et vitæ sanctitate admiranda profecit. Anno autem ætatis suæ xxiv, Diaconatum et xxx Presbyteratum a Joanne episcopo suscepit, inde usque ad annos lxx vitæ suæ scripturis, et divinæ sapientiæ opusculis intendens, multa pectoris sui viris scholasticis contulit monumenta. Nam xxxvi volumina edidit, quæ in lxxviii libros divisit. Diem autem obitus sui per septem præcedentes hebdomadas divina revelatione præscivit. Die autem ascensionis Domini, quæ tunc illo anno vi Calend. Junii evenit, dum vespèras cum cæteris clericis in ecclesia celebraret, nulla alia infirmitate detentus, sed corporis compos ac mentis, cum antiphonam illam, O rex gloriæ decantaret, ipsa finita in suo appodiatu stallo spiritum emisit: statimque mirus odor de ejus corpore fragrare cœpit: sepultus est in monasterio suo. Hic cum sanctissimus ab ecclesia reputetur, et in confessorum catalogo numeretur, solus inter sanctos non sanctus, sed Venerabilis appellatur, et hoc propter duas rationes sive miracula, quæ de ipso contigerunt. Primo, quia cum ex nimia senectute

oculis caligasset, et discipulo duce ad lapidum congeriem pervenisset, discipulus ei suadere cœpit, quod magnus esset ibi populus congregatus: qui summa affectione et silentio ipsius prædicationem expectabant. Cumque sanctus ferventi spiritu elegantissimum sermonem fecisset, et conclusisset, Per omnia secula seculorum, lapides responderunt, Amen, Venerabilis Presbyter. Secundo, quia dum alius discipulus ejus ipso defuncto titulum sepulchro facere disposuisset, unico carmine Leonino sic incipiens: Hac sunt in fossa, et vellet finire Bedæ sancti vel Presbyteri ossa, nec metrum stare posset, et nullum aliud vocabulum eidem occurreret: attædiatus tandem ivit dormitum. Et ecce mane in tumultu manibus angelicis reperit sculptum: Hac sunt in fossa Bedæ Venerabilis ossa. Quievit autem in Christo VI Cal. Junii circa annos Domini DCC. Corpus autem ejus¹ Januam translatum digna veneratione colitur. Scripsit vir Domini inter alia super Gen. lib. i. De tabernaculo Moysi, lib. iii. Super Samuelem, libros quatuor. De templo Salomonis, lib, unum. Super Esdram et Neemiam, lib. duos. Super Tobiam, lib. unum. Super Parabolas Salomonis, lib. duos. Super Cantica canticorum, lib. quinque. Super epist. Canon. lib. vii. Super Marcum, lib. iv. Super Lucam, lib. iv. Super Actus Aposto. lib. unum. Super Apocalypsim, lib. unum. De quest. lib. Regum ad Nothelimum, lib. unum, De schismatib. lib. unum. De gestis Anglorum insigne et egregium volumen, in quo et chronica de temporibus continetur.

¹ Ita in edit. Basil. legitur: Genuam scribi debet.

CUTHBERTI EPISTOLA DE OBITU VENERABILIS
BEDÆ.

*Incipit Epilogium de beati atque eximii Doctoris Bedæ qui
Girwinensis monasterii Presbyter extitit doctorque præcipuus.*



ILECTISSIMO in Christo
Conlector Cuthwino Cuth-
bertus condiscipulus in Deo
æternam salutem. Munus-
culum, quod misisti, libenter
accepi, multumque gratanter
Literas tuæ devotæ erudi-
tionis legi, in quibus, max-
ime quod desiderabam, Mis-
sas videlicet et orationes

sacrosanctas pro Deo dilecto Patre ac Magistro nostro Beda a vobis diligenter celebrari reperi. Unde delectat magis pro ejus caritate, quantum fruor ingenio, paucis sermonibus dicere, quo ordine migrarit e seculo, cum etiam hoc te desiderasse et poscere intellexi. Gravatus quidem est infirmitate maxima creberrimi anhelitus, sine dolore tamen, ante diem Resurrectionis dominicæ (Ap. 8), id est, fere duabus hebdomadibus; et sic postea lætus et gaudens, gratiasque agens omnipotenti Deo omni die et nocte, immo horis omnibus, usque ad diem Ascensionis dominicæ, id est, septimo calendas Junii (Mai. 26), vitam ducebat, et nobis, suis discipulis, quotidie lectiones dabat, et quidquid reliquum erat diei in Psalmorum decantatione occupabat: totam quoque noctem in lætitia et gratiarum actione pervigil ducebat, nisi quantum modicus somnus impediret. Evigilans autem statim consueta repetivit, et expansis manibus Deo gratias agere non desivit. Vere fateor, quia neminem alium oculis meis vidi, nec auribus audivi, tam diligentes gratias Deo vivo referre.

O vere beatus vir! Canebat sententiam beati Pauli Apostoli [Heb. x. 31]: “Horrendum est incidere in manus Dei viventis,” et multa alia de Sancta Scriptura, in quibus nos a somno animæ exurgere, præcogitando horam ultimam, admonebat. Et in nostra quoque lingua, hoc est Anglica, ut erat doctissimus in nostris carminibus, nonnulla dixit. Nam et tunc hoc Anglico carmine componens, multum compunctus agebat. *Fortham neodfere nenig wyrtheth thances snottra thonne him thearf sy, to gehiggene aer his heonen gange, hwet his gaste godes oththe yveles aefter deathe heoven demed wurthe.* Quod ita Latine sonat: “Ante necessarium exitum prudentior, quam opus fuerit, nemo existit: ad cogitandum videlicet, antequam hinc profisciscatur anima, quid boni vel mali egerit, qualiter post exitum judicanda fuerit.” Cantabat etiam Antiphonas secundum nostram consuetudinem et sui, quarum una est: “O rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cælos adscendisti, ne derelinquas nos orphanos, sed mitte promissum Patris in nos Spiritum veritatis, Alleluja.” Et cum venisset ad illud verbum: “ne derelinquas nos orphanos,” prorupit in lacrymas, et multum fleuit. Et post horam cœpit repetere, quæ inchoaverat. Et hæc nos audientes luximus cum illo. Altera vice legimus, altera ploravimus, immo semper cum fetu legimus. In tali lætitia quinquagesimales dies usque ad diem præfatum deduximus, et ille multum gaudebat, Deoque gratias agebat, quia sic meruisset infirmari. Referebat, et sæpe dicebat: “Flagellat Deus omnem filium, quem recipit,” et multa alia de Sancta Scriptura. Sententiam quoque S. Ambrosii: “Non sic vixi, ut me pudeat inter vos vivere; sed nec mori timeo, quia bonum Dominum habemus.” In istis autem diebus duo opuscula multum memoria digna, exceptis lectionibus, quas accepimus ab eo, et cantu Psalmorum, facere studebat. Evangelium scilicet Sancti Johannis usque ad eum locum, in quo dicitur: “sed

hæc quid inter tantos," in nostram linguam ad utilitatem ecclesiæ convertit, et de libris Notarum Isidori Episcopi Excerptiones quasdam, dicens: "Nolo, ut discipuli mei mendacium legant, et in hoc post obitum meum sine fructu laborent." Cum venisset autem tertia feria ante Ascensionem Domini, cœpit vehementius ægrotare in anhelitu, et modicus tumor in pedibus apparuit. Totum autem illum diem ducebat, et hilariter dictabat, et nonnunquam inter alia dixit: "Discite cum festinatione; nescio, quamdiu subsistam, et si post modicum tollat me Factor meus." Nobis autem videbatur, quod suum exitum bene sciret. Et sic noctem in gratiarum actione pervigil duxit. Et mane inlucescente, id est, quarta feria, præcepit diligenter scribi, quæ cœperamus. Et hoc fecimus usque ad tertiam horam. A tertia vero hora ambulavimus cum Reliquiis Sanctorum, ut consuetudo illius diei poscebat. Unus vero erat ex nobis cum illo, qui dixit illi: "Adhuc, Magister dilectissime, capitulum unum deest. Videturne tibi difficile, plus te interrogari?" At ille: "Facile est, inquit, accipe tuum calamum et tempera, et festinanter scribe." Quod ille fecit. Nona autem hora dixit mihi: "Quædam preciosa in mea capsella habeo, id est, piper, oraria et incensa, sed curre velociter, et Presbyteros nostri monasterii adduc ad me, ut et ego munuscula, qualia Deus donavit, illis distribuam. Divites autem in hoc seculo aurum et argentum, et alia quæque preciosa student dare: ego autem cum multa caritate et gaudio fratribus meis dabo, quod Deus dederat." Et hoc cum tremore feci et allocutus est unumquemque, monens et obsecrans pro eo Missas celebrare, et orationes diligenter facere: quod illi libenter sponponderunt. Lugebant autem et flebant omnes, maxime quod dixerat, quia amplius faciem ejus in seculo hoc non essent visuri. Gaudebant autem, quia dixit: "Tempus est, ut revertar ad eum, qui me fecit, qui me creavit, qui me ex nihilo formavit. Multum tempus vixi, bene mihi

pius Judex vitam meam prævidit, tempus resolutionis meæ instat, quia cupio dissolvi et esse cum Christo." Sic et alia multa locutus, in lætitia diem usque ad vesperam duxit, et præfatus puer dixit: "Adhuc una sententia, Magister dilecte, non est descripta." At ille: "Scribe, inquit, cito." Post modicum dixit puer: "Modo sententia descripta est." At ille: "Bene, inquit, veritatem dixisti: consummatum est; accipe caput meum in manus tuas, quia multum me delectat sedere ex adverso loco sancto meo, in quo orare solebam, ut et ego sedens Patrem meum invocare possim." Et sic in pavimento suæ casulæ decantans: "Gloria Patri, et filio, et Spiritui Sancto," cum Spiritum Sanctum nominasset, spiritum e corpore exhalavit ultimum, ac sic regna migravit ad cœlestia. Omnes autem, qui viderunt beati Patris obitum, nunquam se vidisse ullum alium in tam magna devotione atque tranquillitate vitam finisse dicebant: quia, sicut audisti, quousque anima ejus in corpore fuit, "Gloria Patri" et alia spiritualia quædam ad gloriam Dei cecinit, et expansis manibus Deo vivo et vero gratias agere non cessabat. Scito autem, Frater carissime, quod multa possem narrare de eo, sed brevitatem sermonis ineruditio linguæ facit. Attamen cogito, Deo adjuvante, ex tempore plenius de eo scribere, quæ oculis vidi, et auribus audivi."

[Epistolam Cuthberti cum lib. MSto, qui in ecclesia Exon. servatur, contuli.]

PREFACE

TO THE

POEMS, LETTERS, &c.



HE reputation of Bede as a writer was so soon established, and so widely circulated throughout Christendom, that any compositions bearing his name, and professing to have proceeded from his pen, would meet with a ready sale.

That advantage was taken of this circumstance to pass off spurious writings under his name, is universally allowed, and indeed, as has been elsewhere stated, may be made the subject of demonstration. In almost all the public libraries of Europe are to be found poems and short tracts ascribed to Bede; but the greatest part of these bear marks of the most unblushing forgery. In some of them his very name is quoted amongst other Fathers of the Church, as if it were the copyist of a later date, and not the original author, who wished to procure a more ready sale for his works by prefixing to them so revered a name. At present we are concerned only

with his poems, letters, and short tracts of a moral nature, principally prayers, and the catalogue of those which are genuine is brief and unsatisfactory. Though it is certain, from Bede's own avowal, that he attempted poetry as well as the other arts and sciences, yet it will hardly be expected that his efforts will be so successful as to possess any other value for the reader than as specimens of the versification of the age in which he lived. The following is an enumeration of those which are given in this volume, though even of these none but the first can be considered as decidedly genuine, and some of them are undoubtedly spurious, though it has been thought proper to err rather in admitting too many than too few.

POEMATA.

I. De Miraculis Sancti Cuthberti, heroico carmine descripti. This metrical legend of St. Cuthbert, Bishop of Lindisfarne, was written before his prose composition on the same subject, and is therefore less full in regard to the incidents of his life. It is not found in the folio editions of Bede's works, but was first printed by Canisius in his *Lectiones Antiquæ*, vol. v. 692. ed. nov. Basn. vol. ii. init. from a MS. in the library of St. Gall., collated with a MS. belonging to Velsler. It was reprinted by Mabillon from a MS. belonging to De Thou; and again in Smith's edition of Bede's *Historical Works* from a Harleian MS. [526] and two Bodleian MSS. [N.E.B. 1. 20. and K. D. 1. 75]. It is also found in Stevenson's edition of *Bedæ Opera Historica Minora*, from three MSS. [Harl. 526, of the ninth century, 1117, fol. 45. Cott. Vit. A. XIX. fol. 89 b. of the tenth century], collated with the previous editions of Canisius, Mabillon, and Smith. For the present edition all the preceding have been collated, and the various readings given at the end of the volume: the Harl. MS. [526] has again been fully collated, and the

result given a little more fully than has hitherto been the case.

II. *Cuculus sive Veris et Hiemis conflictus*. This Eclogue is not found in the folio editions. It appears to have been first published in Goldast's edition of *Ovidii Erotica*, Francof. 1610. p. 190, after which it was given in Oudin's *Scriptores Eccles.* II. p. 326, and in Burmann's *Anthologia Latina*, V. 70. It has been again revised and edited in Wernsdorf's *Poetæ Latini Minores* II. 64—69 and 239—244 ed. Lemaire, from which it has been copied into the present edition. Its genuineness is not entirely to be depended upon, though it is on the other hand by no means to be rejected as undoubtedly spurious. See also Voss. *de Poet. Lat.* V. 68, and Schweiger's *Handbuch der Classischen Bibliographie*, Leip. 1832, V. II. 27.

III. *Passio Sancti Justini Martyris*.

This legend is undoubtedly not a genuine work of Bede. The style is different from his, and the metre, which is regulated by accent and not by quantity, would certainly not have been used by Bede, whose studies were all of a classical and scholastic nature, and who would not have departed from the metres used by the Romans and classic writers. The poem is found in the folio editions [B. III. 368—380.] and is not destitute of much beauty and simplicity, whether as regards the tale itself or the modes of expression. The cloisters of the middle ages have produced many narratives less interesting than that of the humble martyr of Autun.

IV. *Martyrologium Poeticum*. This dull and heavy composition, of which the chief merit is its shortness, was first copied by Mabillon at Rheims, from a MS. written by Bertigarius Monachus, and bearing the name of Bede as its author. It begins on the first of January, and omits several Saints which are found in Bede's prose Martyrology as restored in Bolland. Thus in

January are omitted Pope Anterus, Salvius Africanus, Hilarius Pictavorum Episcopus, Felix Presbyter Nolanus, Pope Marcellus: in February, Scholastica: in April, Mellitus: in May, Augustine, &c.

The mention of so many English Saints shews that the author was an Englishman, and we infer that he was a monk of Jarrow from the Feast of Dedication, which is fixed on the 27th of April, though the *Monasticon Anglicanum* says that the church of Jarrow was dedicated on the 24th of that month.

No saints are mentioned later than Wilfrid, who died A.D. 732; but, as Wilfrid is mentioned, it would seem that the author must have lived at that time: and this date corresponds exactly, if Bede be the author of the Martyrology, for he died three years after Wilfrid. The present edition is from a MS. in the British Museum [Sloane 263, entitled *Hilperici de Computo*, p. 21], collated with the printed text in D'Achery's *Spicilegium*, Paris, 3 fol. 1723. Several additional verses have been gathered from the MS. above-mentioned, which is of an early date. The variations are given at the end of the volume.

V. Hymni. In the author's list of his writings he names a collection of Hymns under the title of *Liber Hymnorum, diverso metro sive rhythmo*, but the four Hymns found in the folio editions, [B. I. 476—494. C. I. 401—417], from internal evidence are certainly not the hymns mentioned by Bede. Cassander published eleven hymns, which he considered to be genuine, Paris, 1536, and these were afterwards again printed in Cassander's works, [Paris, 1616, pp. 195, 206, 239, 244, 254, 263, 266, 274, 280, 281, 293,] together with others, by different Fathers of the church. The present collection consists of fourteen, comprising the eleven published by Cassander, and three of those found in the folio editions. The first of the four therein contained, and entitled *De anno*, is no more than the

first fifteen or twenty lines of Bede's Poetical Martyrology above mentioned. As the Editor has not been able to meet with any manuscript copies of these hymns, he has endeavoured to correct the text of the preceding editions as far as he was able, though they are still far from perfect, and indeed their value is hardly sufficient to cause the reader to regret this deficiency.

The last of the Hymns published by Cassander is entitled *De die Judicii* [see p. 99]. Among the Collectanea et Flores, found in the folio editions, are two hymns on the same subject, but certainly not genuine: they are written in a style which here and there appears to be metrical. In some passages they appear to have been imitated from the well known hymn *Dies iræ dies illa*, &c. Thus, *miser ergo quid facio, aut quid respondebo*, may have been copied from

Quid sum miser tunc dicturus;
Quem patronum rogaturus? &c.

The poem before us is found in Simeon of Durham's *De gestis Regum Anglorum* [ap. Hist. Ang. Scrip. x. See Mabillon's Act. Ben. p. 562, no. 34] from a MS. formerly in the library of Dethou, now of Colbert.

VI. *De duodecim signis Zodiaci.*

VII. *De ætatibus.*

These two short poems are found among the tracts published in the folio editions. The latter appears to be a translation or imitation of a short Greek poem on the same subject. They most probably are not genuine, but may be retained in the present edition, as they occupy a page which otherwise would have been blank.

EPISTOLÆ.

IN no particular are we so different from our forefathers as in the manner in which we treat the characters and memories of great men when they are no more. Whilst in former times departed genius was accounted as something sacred, and not to be lightly exposed to

the censure or criticism of the public, at present our sole aim seems to be to bring down the great man, who is no more, from the pedestal on which he has been exalted, to examine with the utmost minuteness into every particular of his private life and conduct, and reduce him, as far as possible, to the level of the rest of the world. We see this change of times and circumstances borne out by the different character of writings which have given pleasure in different ages of the world. Familiar letters and domestic memoirs are rife amongst us : but how few of them have been handed down to us from former ages. The only exception to this are the collections of letters published by Gregory, Leo, and other fathers of the church : and these, being somewhat of a pastoral or synodical nature, are not precisely of the kind alluded to. It might, however, have been expected that Bede would have left behind him more letters than those which we have at present ; but the explanation above given, relating to the taste for such compositions, may account not only for the fact of his having written so few letters, but also for there being none of a spurious description ascribed to him. The only letters which Bede himself mentions in the list of his writings are the five contained in *Liber Epistolarum ad Diversos*, of which three have until now been considered as lost.

The following are all the letters of Bede that remain. The historical interest attached to the first two has induced the Editor to add a translation for the benefit of the English reader.

I. *Epistola ad Albinum*.

This short epistle was sent by the hands of Nothelm, a priest of London, to Albinus, Abbot of Canterbury, and a private friend of Bede, thanking him for certain documents which had been lent to aid him in his *Ecclesiastical History*, and sending him in return a copy of his treatise, *De templo Salomonis*, and his

Ecclesiastical History, to be transcribed. It is important to distinguish this Albinus from the celebrated Albinus Flaccus, or Alcuin, as the similarity of name has already led some writers to confound these two together.

The letter was published by Mabillon in his *Analecta*, I. p. 9, ed. nov. p. 398, and afterwards separately, 8vo. Paris. It has since been printed by Smith and Stevenson, but is not found in the folio editions of the works.

The date of this epistle must be after 731. It is, therefore, not mentioned in the author's own list.

II. Epistola ad Egbertum Episcopum.

This letter, so valuable for the notices which it gives us of Ecclesiastical affairs, is neither found in the folio editions, nor included in the author's list of his writings. It was first published by Ware [Dubl. 1664], and afterwards by Wharton [Lond. 1693], but much more correctly by Smith, from the Merton MS. In Stevenson's edition it is reprinted from Smith's text.

The date, at which this letter was written, is ascertained from the mention of King Alfred, who is said to have been dead thirty years. Now we know that he died in A.D. 705. Consequently the date of this letter must be A. D. 734 or 735, just before Bede's death. The letter is addressed to Egbert, Archbishop of York, and not the Bishop of Lindisfarne of the same name, who had died thirteen years before. It was written in consequence of the Bishop's having invited Bede to visit him, as he had done on a previous occasion, but Bede was now ill, and, instead of going to see his friend, sent him this letter of advice.

It appears from William of Malmesbury [G. Reg. An. I, 24.] that this Egbert was first cousin of King Ceolwuph.

III. Epistola ad Plegwinum Apologetica, eo quod insimularetur a quibusdam de ætatibus mundi non recte sensisse. This was the first of five letters named

in Bede's index under the title of *Liber Epistolarum ad diversos quarum* de sex aetatibus seculi, *una est*; de mansionibus filiorum Israel, *una*; *una de eo, quod ait ISAIAS*: "Et claudentur ibi in carcerem, et post multos visitabuntur;" de ratione Bissexti, *una*; de Aequinoctio, juxta ANATOLIUM, *una*. Cave considered that they were all lost (Hist. Lit. I. i. p. 616), but this is not the case: at least four of them are still extant. The first was first published by Ware from an old Manuscript, Dublin, 1664, and afterwards by Whar-ton, Lond. 1698, p. 241—251, under the title *Epistola Bedæ Presbyteri Apologetica, eo quod insimularetur a quibusdam de ætatibus sæculi non recte sensisse*. In the Codex Mertonensis is added this sentence, *Explicit Epistola Bedæ Presbyteri ad Plegwinum, de sex ætatibus sæculi*. The occasion of Bede's writing this letter was as follows—A former treatise of his *De Temporibus* did not give universal satisfaction, and at an entertainment given by Wilfrid, Bishop of York, the author was charged with heresy. Bede was informed of this accusation by the monk Plegwin, and immediately wrote back to him this letter, in which he attempts to justify himself by stating that he had followed the Hebrew text, and not the version of the Septuagint. Having adduced authorities from the Fathers, he requests of Plegwin to deliver his letter to a certain monk David, that it might be read to Bishop Wilfrid. Cave (pag. 615) seems to think that this David himself was the author of the calumny.

IV. *Epistola ad Wicredam. De Paschæ celebratione, sive de Æquinoctio vernali.*

This was the fifth letter of the collection ad diversos. It is found in the folio edition [B. II. 343—347, Colon. II. 230—232]. In the latter part of this epistle occurred the following passage, "Ut te exemplis ad inveniendam instruam feriam, qua XIV. occurrat luna,

ut puta anno præsentis Dominicæ Incarnationis 776, sume Epactas hujus anni XXVI." &c. from which Baronius contended that Bede lived as late as that year; and Usher, on the other hand, made it the ground of denying the authenticity of the treatise. Petavius (Epist. p. 157. MSS.) attributed it to the Priest Philippus. But Mabillon (Elog. Bed. in Act. Ben. I. l. No. 29, et Anal. Vet. I. 398, ed. Paris) says, that this passage is wanting in the Codex Laubiensis. It is also not found in Chifflet's edition [Bed. H. E. Paris, 1681. p. 13]. The letter is here printed from the Basle edition, collated with a MS. [12 DIV.] preserved in the British Museum, of the eleventh century. Other MSS. preserved in the King's Library at Paris have since been collated, and their concurrent testimony proves the passage above quoted to be spurious.

V. Epistola ad Accam de Principio Genesis.

VI. Epistola ad eundem Accam de templo Salomonis.

VII. Epistola ad Nothelmum Presbyterum de triginta Quæstionibus.

VIII. Epistola ad Accam Episcopum, in Expositionem Evangelii secundum Marcum.

IX. Epistola ad Accam de Evangelio Lucæ.

X. Epistola ad Accam de Expositione Actuum.

XI. Epistola Præfatoria de Retractatione Actuum.

XII. Epistola ad Eusebium de Expositione Apocalypsis.

XIII. Epistola ad Accam de libri Samuelis allegorica interpretatione.

XIV. Epistola ad Accam de Mansionibus filiorum Israel [nunc primum edita].

XV. Epistola ad Accam de eo quod ait Esaias, et clauduntur ibi in carcere et per dies multos visitabuntur [nunc primum edita].

These letters, with the exception of Nos. XIV. and XV. are found at the beginning of the several Theological Commentaries. Though they are to be consi-

dered as prefaces to those works, yet they were no doubt sent as familiar letters addressed to the friends to whom he dedicates those treatises. As they contain allusions and notices of an interesting description, and are consequently of historical value, they are given in this place, as letters, though, as prefaces to the Theological Commentaries, they will be repeated elsewhere.

But two of these letters, Nos. XIV. and XV. require to be more particularly noticed. They belong to the collection mentioned in Bede's index as *Liber Epistolarum ad Diversos*, and are now published for the first time from a beautiful and ancient manuscript in the *Bibliothèque Royale* [No. 2840] at Paris. The style is sufficient to shew their genuineness, and it is with much satisfaction that I am enabled to rescue these two interesting pieces from oblivion, though there still remains a fifth letter of the series which has hitherto baffled my most diligent enquiries.

OPUSCULA MORALIA.

Under this head are given several short prayers, for which a place could hardly be found elsewhere, entitled *Libellus Precum*, and taken from *Martene's Thesaurus*. Although *Martene* ascribes them to *Bede*, yet there seems very little ground for believing that they were written by him.

BEDÆ VENERABILIS

POEMATA.

I. DE MIRACULIS SANCTI CUTHBERTI.

*Prologus—Domino in Domino Dominorum dilectissimo Joanni
Presbytero, Beda famulus Christi salutem.*



ICI non potest, dilectissime in Christo domine, quantum tua caritate afficiar, tuaque, si fieri posset, præsentia semper delecter; tuæ quoque sanctæ dulcedinis etiam inter longi itineris, quod inire cupis, angustias, perennis memoriæ stimulo compungar. Unde tibi vel ad memoriam meæ devotionis, vel ad tuæ peregrinationis levamentum, beati Cuthberti episcopi, quæ nuper versibus edidi, gesta obtuli. Absque ulla enim dubietate confido, quod tanti viri comitatus multum felicitatis conferat. Nam illius et mœrentem dulcedo consolatur affabilis, et desidem compunctio fervens excitat, et periclitantem intercessio firma defendit. Scire autem debes, quod nequaquam omnia gesta illius exponere potui; quotidie namque et nova per reliquias ejus aguntur, et vetera noviter ab his, qui scire poterant, indicantur. Ex quibus unum est quod in me ipso, sicut jam tibi dixi, per linguæ curationem, dum

miracula ejus canerem, expertus sum. Si vero vita comes fuerit, et nostræ dispositioni superna voluntas favendo annuerit, spero me in alio opere nonnulla ex his, quæ prætermiseram, memoriæ redditurum. Obsecro, cum ad limina beatorum apostolorum, Deo protegente, perveneris, pro me intercedere memineris.



ULTA suis Dominus ful-
gescere lumina seclis
Donavit, tetricas humanæ
noctis ut umbras
Lustraret divina poli de
culmine flamma.
Et licet ipse Deo natus de
lumine Christus
Lux sit summa, Deus sanc-
tos quoque jure lucernæ

Ecclesiæ rutilare dedit, quibus igne magistro
Sensibus instet amor, sermonibus æstuat ardor,
Multifidos varium lychnos qui sparsit in orbem.
Ut cunctum nova lux fidei face fusa sub axem
Omnia sidereis virtutibus arva replet.

Roma Petri Paulique jubar mirata gemellum
Gaudet apostolicis semper victura tropæis.
Ast Asiæ lucem verbi serit ore Joannes,
Hauserat e Domini quæ pectore mystica ructans.
Bartholomeus Eoa volat per regna triumphans,
Indomitosque armis lingua domat inclitus Indos.
Tu quoque Niliacos componens, Marce, furores
Sicca evangelicis satias de nubibus arva.
Africa Cypriani dictis meritisque refulget,
Spernere delicias fuso qui sanguine suasit.
Pictavis Hilario multum radiata magistro
Discutit errorum vera jam luce tenebras.
Constantinopolim Chrysostomus ille Joannes

Aurato nitidæ lustrat fulgore loquelæ.
 Nec jam orbis contenta sinu trans æquora lampas
 Spargitur effulgens, hujusque Britannia consors
 Temporibus genuit fulgur venerabile nostris,
 Aurea qua Cuthbertus agens per sidera vitam,
 Scandere celsa suis docuit jam passibus Anglos;
 Hunc virtutis honor jam primo a limine vitæ,
 Æthereumque decus signis comitatur apertis:
 Cujus cuncta licet nequeam, tamen ultima malim
 Commemorans operum vestigia tangere versu,
 Quis pateant interna sacræ fundamina mentis.

Tu rogo, summe, juva, donorum Spiritus auctor,
 Te sine nam digne fari tua gratia nescit.
 Flammivomisque soles dare qui nova famina linguis,
 Munera da verbi linguæ tua dona canenti.

CAPUT. I.

*Quomodo puer Dei Cuthbertus per infantem sit præ-
 dicto Episcopatu admonitus.*

ALMA Deo cari primo cœlestis ab ævo
 Vita micat famuli, lator quem muneris alti
 Vera vocat Christus speciali ad gaudia dono,
 Aurivagasque feri pompas contemnere secli,
 Corque polo stabilire docet, quem denique dulci
 Prima magisterio per tempora dirigit ævi,
 Quandoque provectum sublimis inferat astris.

Forte vago gracilis dum gramine luderet ætas,
 Intererat vacuis simul indoles alma palæstris,
 Subque levi lætas sumsit luctamine palmas.
 Sed Dominus digno puerilia sensa magistro
 Correxerit; tenero nam de grege parvulus instans
 Viribus admonuit, dubiis ne fidere mallet,
 Et festina brevi consumere tempora luxu,
 Sed stabilem Domini mentem firmaret amore.

At puer infantis risit sacra famina, nolens
 Octennis trimum despectus habere magistrum;

Qui gemit et luctu faciem perfundit amaro.
 Solvitur in lacrimas ludus, cunctique vicissim
 Unius incertos satagunt abstergere fletus,
 Nec valere tamen solatia rapta novari.
 Hunc pia complexum Cuthbertus ad oscula mulcet,
 Obsecrans siccare genas, deponere luctus,
 Excipit et mœsto justas de corde querelas ;
 ‘ Quid te, care, levi subdis per inania ludo,
 Quem Deus æthereo sublimis honore sacrauit,
 Præficiens populis cœli quibus atria pandas ?
 Ingenuum stadio numquid concurrere servis
 Fas erit, aut vulgi antistes similabitur actis ?
 Linque tuis ergo tam dissona frivola fatis,
 Devotusque Deo sacrum conjungere pectus.’
 Hæc ait, et pueri grandævum in pectore sensum
 Spiritus instituit, cunctum comes almus in ævum.
 Nec mirum infantes mysteria pandere Christi,
 Lactantumque sacer repleat si viscera flatus,
 Qui facit humanas asinam reboare loquelas.

CAPUT. II.

*Quomodo genu dolente claudus effectus sit, et angelo
 medicante curatus.*

PARVULUS interea subiti discrimine morbi
 Plectitur, atque regit vestigia languida pino.
 Cumque die quadam sub divo fessa locasset
 Membra dolens solus mitis puer, ecce, repente
 Venit eques niveo venerandus tegmine, nec non
 Gratia cornipedi similis, recubumque salutat,
 Obsequium sibi ferre rogans. Cui talia reddit,
 ‘ Obsequiis nunc ipse tuis adsistere promptus
 Vellem, ni diro premeretur compede gressus.
 Nam tumet ecce genu, nullis quod cura medentum
 Tempore jam multo valuit mollire lagonis.’
 Desilit hospes equo, palpat genu sedulus ægrum,
 Sic fatus, ‘ Similæ nitidam cum lacte farinam

Olla coquat pariter ferventis in igne culinæ,
 Hacque istum calida sanandus inunge tumorem.
 Hæc memorans conscendit equum, quo venerat, illo
 Calle domum remeans ; monitus medicina secuta est,
 Agnovitque sacer medicum venisse superni
 Judicis a solio summo, qui munere clausos
 Restituit visus piscis de felle Tobiaë.

CAPUT. III.

*Quomodo ventis oratione mutatis, rates oceano delapsas
 revocarit ad littus.*

HINC sacra majori firmatus robore corda,
 Celsithronum didicit precibus pulsare tonantem.
 Est locus insignis fluvii super ostia Tini,
 Eximio jam tunc monachorum examine pollens ;
 Qui veherent dum ligna feri per terga fluenti,
 Fluminis et venti subito feriuntur ab ictu.
 Quinque fuere rates, rapido quæ gurgite cunctæ
 Oceani canum pronæ labuntur in æquor.
 Jamque oculis abstracta procul, velut aliger undis
 Mergulus innaret, paret per cærula puppis.
 Egreditur fraterna cohors, et poplite flexo
 Æthera suspiciunt, vitam pacemque precantes.
 Servatur sed et hæc puero victoria lecto,
 Qui tum forte aliæ jam stabat in obice ripæ,
 Vulgus et innumerum grandisque caterva ridentum ;
 (Gaudia nam reprobis sunt tristia fata proborum,)
 ‘Noxia,’ qui dixit, ‘linquamus gaudia, fratres,
 Condoleamus et his, quos verbera mœsta fatigant ;
 Vel Dominum potius, qui flabra creavit et undas,
 Oremus, dignetur iter donare salutis ;’
 Rustica sed justis dissentit turba suadelis.
 Ille genu flexo vultu mox presserat arva ;
 Mutantur venti, ratibusque in littora jactis,
 Erubuit lætum viso pro numine vulgus,
 Glorificatque Deum, firmat qui vota suorum.

CAPUT. IV.

*Quomodo cum pastoribus positus animam sancti Aidani
episcopi ad cælum ferri ab angelis aspexerit.*

HÆC inter teneros lætis dum collibus agnos
Pasceret, ecce, vigil nocturnis cernit in hymnis
Ignea sidereis fulgescere castra maniplis,
Atque polis sanctam rutilæ per gaudia pompæ
Ferre animam; sociisque, sopor quos presserat, infit;
'Heu, miseri, lento premimur qui pectora somno,
Cernere nec vigilum cœlestia facta meremur!
Pervigil en modico magnalia tempore crevi
Tanta Dei, bifores portæ reserantur Olympi,
Inditur æthereæ felix qua spiritus aulæ
Angelicis comitatus ovans, qui sidera flammis
Transit, et altithronum gaudet modo visere regem.
Antistes fuit iste, reor plebisve sacratæ,
Summus in arce nitens, comitum quem flammea tantis
Excipit æthra choris, lucisque ad limina vexit.
Discite, pastores, vigili tutamine mandris
Insidias noctis furvosque cavere leones,
Vobis ut angelicæ pateant sacra carmina laudis,
Bethleaque Deum cernatis in arce potentem.'

Hæc memorans trepidas socio sub pectore laudes
Accendit; miranda fides rerum. Aidanus illo
Tempore decessit, Domini translatus ad aulam.

CAPUT V.

*Quomodo idem Aidanus tempestatum nautis prædicens oleum,
quo hæc mitigaretur, dederit.*

GESTA sacerdotis hujus veneranda per orbem,
Et doctrina nitet memori narranda relatu;
Tangere sed breviter exemplis sufficit unum.

Presbyter undisoni quidam vaga cærula ponti
Scandere jussus, adit supplex oracula vatis,
Seque suosque rogans precibus tutarier almi;
Antistes cui celsus ait, 'Petis æquor ut altum,

Obvius adverso insurget septentrio flatu ;
 Venti sed fremitus tempestatesque sonoras
 Chrismate, quod dederim, promptim lenire memento.'
 Unguine tunc sumto nautæ præpinguis olivæ
 Æquora conscendunt, velique patentibus alis
 Sulcabat medium puppis securâ profundum.
 Cum subito gravis instat hyems, furit undique pontus,
 Tardans abreptæ vestigia cœpta carinæ.
 Immisso tandem pinguis medicamine guttæ,
 Mansuefacta feros componens unda tumores
 Pandit iter lætum. Virtus sic una gemello
 Effulget radio. Dictis qui tristibus ante
 Terruerat, prompto relevat solamine mœstos ;
 Quique prophetali præfatus mente futura,
 Ipse elementa suis refrenat turbida jussis.

CAPUT VI.

Quomodo Cuthbertus iter faciens cibum, caballo indice, repperit.

Rursus casta Deo Cuthbertus pectora plenus,
 Ingrediens itiner, pluvio concluditur Euro,
 Frigora quaque volant, percurrit sidera nimbus,
 Divertitque rigens veteris snb tecta tabernæ,
 Condiderat pecorum quam sola per avia custos,
 Parieti et adnectit quo venerat ipse caballum.
 Exspectansque udos Dominum componere flatus,
 Divinis horam dum sacrat laudibus almus,
 Cernit equum subito ipsius decerpere morsu
 Tecta casæ, fenique fluunt in fasce cadentis
 Missa pio juveni summo convivia dono.
 Qualia siccato meruisti gramine quondam,
 Flammeus æthereas vates qui scandis ad auras.
 Ergo sacer calidi panis, carnisque superna
 Jam dape pastus agit grates, positisque procellis,
 Carpit iter gaudens, Christo comitante, serenum.

CAPUT VII.

Quomodo angelum hospitio recipiens dum panem quaerit ministrare terrenum, caelesti ab eodem remunerari meruerit.

HINC majora petens monachis Rhipensibus almus
 Corpore, mente, habitu factisque adjungitur, et mox
 Ponitur hospitibus famulus, jussoque libenter
 Subditus obsequio celsæ de mœnibus aulae
 Cernere promeruit gaudens et pascere civem.
 Hospitis hic habitu mediæ sub tempore brumæ
 Advenit, vatisque humili de more receptus
 Artus abluitur sacros, quique algida blando
 Palmarum acclinis mulcet vestigia fotu ;
 Subnixusque rogat dignetur ut usque morari
 Defessus, lætis dapibus quo membra noventur,
 Ne frigusque famesque, nivosaque flabra Decembris
 Ingement itiner longo sub calle rigentis,
 Qui matutinis advenerit algidus auris.
 Atque reluctantem summi per regna tonantis
 Adjurans, tandem sistitque, famemque repellit ;
 Digreditur, cupiens panem deferre calentem,
 Hesternæ tantum superessent fragmina cœnæ ;
 Convivam rediens quærit, sed nulla viantis
 Signa pedum niveo quoquam conspexit in arvo.
 Interiora petens roseo nidore referta
 Repperit hæc, mirum dictu ! pariterque tuetur
 Tres inibi e nitido fulgentes polline panes.
 Talia tum pavido Cuthbertus pectore fatur,
 ‘ Cerno quod ætherea descenderat hospes ab aula,
 Cognatisque levis se reddidit aliger astris,
 Pascere, non pasci, veniens, et fercula portans
 Qualia non surgunt nostræ de germine messis.
 Lilia nec cadent, nec sic rosa fulgida fragrat,
 Nostraque mannifluo spernuntur mella sapore.
 Non hæc ergo meus tosto de viscere fornax,
 Sed, paradise, tuus, gignit sacra munera fructus.
 Nec mirum nostras dives quod respuit escas,

Perpetuo vitæ fruitur qui pane per ævum.'

Sæpe dehinc superum visu gustuque superni
Farris, et angelico meruit sermone potiri.
Nam vir mente Deo devotus et ore jocundus,
Sanctificos patrum Domini sub laudibus actus
Commemorare solens, proprios quoque sæpius infert,
Egerit æthereo tantum quos teste triumphos.

CAPUT VIII.

*Quomodo animalia maris, in quo pernox oraverat, illi regresso
præbuerint obsequium; et frater, qui hoc videbat, præ timore
languescens, ejus sit oratione recreatus.*

INTEREA juvenis solitos nocturnus ad hymnos
Digreditur, lento quidam quem calle secutus
Illius incertos studuit dignoscere gressus.
Ad mare deveniunt; collo tenus inditus undis
Marmoreo Cuthbertus agit sub carmine noctem.
Egreditur ponto, genibusque in littore fixis,
Expandit geminas supplex ad sidera palmas.
Tum maris, ecce, duo veniunt animalia fundo,
Vatis et ante pedes fulva sternuntur arena;
Hinc gelidas villo flatuque fomentia plantas,
Æquoreum tergunt sancto de corpore frigus;
Supplice tum nutu sese benedicier orant.
Qui parens votis, verbo dextraque ministris
Impendit grates, patriasque remittit ad undas,
Ac matutino tectis se tempore reddit.

Hæc comes ut vidit percussus corda pavore,
Semianimem curvo flatum trahit abditus antro,
At revoluta dies noctis cum pelleret umbras,
Æger adest vati supplex, genibusque volutus
Se poscit Domino prece commendare profusa,
Inciderit mœstam subito quod pondere noctem.
'Num nostrum e speculis,' dixit, 'tentando latenter
Lustrabas itiner? sed nunc donabitur error
Jam tibi poscenti, retices si visa quousque

Decedam mundo.' Summique exempla magistri
 Exsequitur, misso renovans qui luminæ cæcos
 Præcipit auctorem reducis celare salutis ;
 Tum prece languorem pellit, culpamque relaxat.
 Inque dies meritis crescenti summa tonantis
 Gratia testis adest ; pandunt miracula mentem ;
 Jamque prophetalis stellante e culmine virtus
 Candida prærutilo irradiat præcordia flatu.

CAPUT IX.

*Quomodo nautis tempestate præclusis serenum mare ad certum
 diem prædixerit, et orando cibos impetraverit.*

PICTORUM interea puppi defertur ad oras ;
 Sed reducem rigido tardant freta clausa Decembre,
 Nubila cum tonitrus, cum grando, polique micantes,
 Cumque frames, frigusque, marisque pericla furentis
 Externo trepidos quaterent sub littore nautas.
 Venerat alma dies, natus qua corpore signis
 Enituit Christus, cœlorum gloria terris.
 Ille, ut erat placidus, blando sic pectore fatur,
 ' Quid rogo tanta tenet nostras ignavia mentes,
 Tam fera qui nullo scindamus vincula nisu ?
 Cernitis æquorea canescit ut aggere tellus,
 Aer aquas manat, glacies mare, nox tegit æthram,
 Corda fame tabent, hominumque juvamina desunt.
 Ergo Deum restat precibus pulsare supinis,
 Rubra suis quondam pelagi qui limina pandit,
 Nube domum, nimbo panem, dat pocula saxo,
 Noctis et horriferas, flamma duce, discutit umbras ;
 Tanta dies præsens cujus de munere dona
 Promeruit, qua terna magi thesaura ferentes
 Mortalem regemque Deumque tuentur et orant ;
 Qua lavat ipse suo Dominus baptismate mundum,
 Clausa diu reserans credentibus æthera seclis ;
 Dulcia qua fontis flagrant de gurgite vina,
 Munere deque rubent Domini per pocula lymphæ ;

Sic quoque nostra Deo remeant dūce prospera credo,
 Illum si rogatans firmet fiducia pectus.'

Hæc ubi dicta, freti socios sub littore sistens
 Suerat ubi vigiles supplex jam ducere noctes ;
 Ceu decisa videt piscis tria viscere frusta,
 Et genibus Dominum positis venerandus adorat,
 Laudibus accumulans fidei venerabile donum.
 Et super, ut vatis, ' Convivia solibus,' inquit,
 ' Conditor æquavit ; quibus actis, æquora placans
 Navigero patriam nos calle reducet ad oram.'
 Tum laribus torrent epulas, gratesque gerendo
 Exhibita triduo recreant dape cœlitus artus,
 Quæ nova mellito testatur dona sapore.
 Jamque die quarto læti cessantibus austris
 Blanda salutiferum capiunt trans æquora portum.

CAPUT X.

*Quomodo iter faciens aquila ministra viaticum et percepturum
 se esse prædixerit et perceperit.*

INDE sacerdotis meritoque graduque potitus,
 Tendebat populos vitæ renovare fluentis.
 Forte viæ comiti, sed præscius ipse futuri,
 ' Fare, sodalis,' ait, ' quo fercula sumere mens sit.'
 ' Hæc et ego,' dixit, ' dubio sub pectore mecum :
 Prandia non tulimus vasis, domus hospita non est,
 Jejuni fessique itiner complere nequimus.'
 Respondit senior, ' Domino si fidere discas,
 Providet ille dapes, vatem qui pascere corvos
 Jussit ; jam aspectas aquilam vaga flabra secantem ?
 Nos valet hac etiam Omnipotens satiare ministra.'
 Dumque iter inceptum peragunt, venere sub amnem,
 Et volucrem subito, quæ celsa sub axe volarat,
 Marmoris in ripa residere tuentur. Adultus,
 ' Cernis,' ait vatis, ' nostram super æquora servam ?
 Curre rogo ; Dominus misit quæ munera defer.'
 Attulit ast piscem, medium secat, atque ministræ

Parte famem pellit, firmant sua pectora parte.
 Atque viam superant; jussis lymphisque salutis
 Pandit iter populis, cœli per regna vocandis.

CAPUT XI.

*Quomodo prædicans populis phantasticum subito ignem diaboli
 et præviderit venturum, et venientem extinxerit.*

TEMPORE non alio pandens cœlestia terris,
 Impia jam pulchre ludibria prodidit anguis;
 Namque repente sacris immiscet talia dictis,
 ‘ Panduntur quoties vobis mysteria regni,
 Cor decet attentum sensusque adhibere benignos,
 Ne vaga pestiferi ludat vos aura chelidri;
 Qui sacra perversus conamina vertere nitens,
 Gaudet vel modica turbari nube fideles;
 Ut nos alloquio regis visuque superni
 Abducat fallax vilis quasi servulus hostis.’
 Hos inter monitus vacuo de fomite surgens
 Vicinas rapit ignis edax sine viribus ædes:
 Quaque faces volitant, ventus juvat, it fragor astris.
 Exsilit elusum trepido phantasmate vulgus
 Festinum ignivomis unda succurrere tectis.
 Nescia sed fuis fallacia cedere lymphis,
 Ipsa sui levitate perit; patriasque sub umbras
 Pompa redit, vanusque vagis dolus abditur antris.
 Confusi rediere domum, veniamque precantes
 Exorant proni vatem, fragilesque superbi
 Se gaudent agnosse dolos ac tela tyranni,
 Spiritus extinxit sacri quæ præscia virtus.

CAPUT XII.

*Quomodo flammæ domus cujusdam ardentis oratione
 restinxerit.*

QUIN etiam veri flammis crepitantibus ignes
 Arida diriperent tecti dum culmina quondam,

Incubuit precibus, ventosque laresque retorquens
 Voce pericla fugat, juvenum quæ dextra nequibat.
 Nec mirum vati fragilem cessisse caminum,
 Igniferis Satanæ qui spicula torta pharetris
 Æthereo suerat umbone relidere Christi.

CAPUT XIII.

*Qualiter dæmonium ab uxore cujusdam, necdum adveniens
 ejecerit.*

VIR venit ad procerem, trepidisque precamina supplex
 Vocibus ingeminat, ' Leti sub limine conjux
 Cara jacet; jam artus, sensu fugiente, rigescunt;
 Vita tremens tantum sub pectore fervet anhelo.
 Mitte, precor, Christi modo qui mysteria portet,
 Spiritus ante fugax quam pallida membra relinquat.'
 Dumque parat jam vatis, iter quem mittat in istud,
 (Tempore namque fuit Lindisfarnensis in illo
 Præpositus cellæ,) secreto numine discit
 Non leti commune genus, sed dæmonis atri
 Sævitiâ miseræ diris incumbere pœnis.
 Se magis exhibuit, subeunt iter, ecce, repente
 Solvitur in lacrimas ductor, et pectore tristi
 Sedulus horrescit, veniens ne vatis amatam
 Dilectamque diu vesano corda furore
 Pressam si cernat, priscae suspicio vitæ
 Surgat, et antiquam lædat nota improba famam;
 Namque ministeriis adsistere sedula vatis
 Consuerat, bibulasque aures præbere docenti.
 Ille pio tetricas relevat solamine curas,
 ' Quid gemis, et taciti liquefactus ab igne camini
 Ablueris tristis jam pectoris indice lympha?
 Anne putas adeam caræ cum tecta sodalis,
 Illam posse capi nexu bacchante chelydri?
 Vinci qui crebris solitus conflictibus, et nunc
 Victrici fidei gladio superabitur hostis.
 Femina quin potius venientibus obvia nobis

Istas excipiet sanæ jam mentis habenas.'

Dicta fiunt, venere domum, fugit efferus anguis,
 Occurrit mulier sospes, dexetraqueprehendens
 Frena, rogat vatem descendere; adireque tecta
 Dignetur famulæ, pandens nova dona salutis,
 Ejus ad adventum fugiens ut cesserit hydros.

CAPUT XIV.

Qualiter anachoresim meditatatus apud Lindisfarnenses monachos vixerit.

TALIA mirantium fragili ne laude supernæ,
 Cœlestisque exsors famæ foret, abdita mavult
 Secreti lustrare; Deo qua teste valeret
 Laudis ab humanæ liber munier aura,
 Cumque sui primo jussis antistitis actus,
 Fratribus exemplo virtutis pandere callem.
 Fit monachis socius, quos Lindisfarnea glauci
 Insula clara maris refluis circumluit undis;
 Inque brevi qua plura nitens per signa coruscus
 Erigit innumeros pulsus languoribus ægros,
 Hostis et atra crucis rutilo fugat arma tropæo.
 Quæ facie quamvis absens, sed pectore præsens
 Conterit, et fædo Christi domum ab hospite mundat.
 Internam quid enim coner describere vitam?
 Quam dulcis sermone, gravisve sit actibus, et quam
 Accensam lacrimis acuarit ad æthera mentem,
 Cum decus externum puri sit pectoris index?

CAPUT XV.

Qualem sibi in insula Farne, pulsus daemonibus, habitationem fecerit.

TANDEM Farne petit senior, cupitisque potitus
 Sedibus indigenas patria fugat impiger atros.
 Illa prius nam horrens larvalibus insula flabris
 Arcebat humana minis consortia cæcis;

Quam Domini mox servus adit, cruce territus atrox
 Turbo fugit per inane vagi quasi portio fumi.
 Ille serena tenens, pereunte tyrannide, regna,
 Terrestri ætheream sacer aggere condidit urbem,
 Atque humiles celsis statuit sub mœnibus ædes ;
 E quibus astriferum tantum aspectare cacumen
 Posset, et a celso secretus rege tueri.
 Hæc et ut in cunctis divina patesceret almi
 Virtus, missilibus firmavit mœnia saxis,
 Vix quæ bis terni cervice subire potentes ;
 Ille sed asportans muris imponere solus
 Sufficeret, summi dextra comitante Tonantis.

CAPUT XVI.

*Qualiter precibus aquam de arida produxerit, qui etiam
bibendo quondam aquas in vinum convertit.*

FONTIS inops fuerat locus hic, sed sanctus amœnam
 Excudit insolita precibus dulcedine lympham.
 Hæc sacri media Cuthberti nata sub aula
 Præbet adhuc cunctis suavem potantibus haustum,
 Nec mirum hæc Domini famulum potuisse mereri,
 Qui quondam, saliente sitim dum pelleret unda,
 In meracum latices valuit convertere nectar.

CAPUT XVII.

*Qualiter a messe, quam sua manu severat, verbo volucres
abegerit.*

QUIQUE suis cupiens victum conquirere palmis,
 Incultam pertentat humum proscindere ferro,
 Et sator edomitis anni spem credere glebis ;
 Dumque seges modico de semine surgeret ampla,
 Tempus adest messis, rapidæ sed forte volucres
 Flaventes prædare senis nituntur aristas,
 Talia qui placidus sævis prædonibus infit,
 ‘ Quid, precor, illicito messem contingitis ausu,
 Quæ vestro sulcis non est inserta labore ?

Pauperies an vestra meam transcendit, ut istud
 Incurvam merito falcem mittatis in æquor?
 Quod si forte Deus jubet his instare rapinis,
 Non veto; sin alias, vos finibus indite vestris.
 Dixerat, et cessit mox plumea turba, nec ultra
 Militis audebat Domini jam lædere rura:
 Quin potius dulci pacis quasi fœdere nexum,
 Unanimemque sui generis redamabat amicum;
 Nam teneras ceu pastor oves hanc ipse regebat.

CAPUT XVIII.

*Quomodo corvi noxam, quam viro Dei intulerant, precibus et
 munere purgarint.*

RESCINDUNT corvi nigro sub crimine pactum,
 Effringuntque domos, ruptoque e culmine culmos
 In propriæ gaudent transferre cubilia prolis.
 Hos vates cessare monet, spretisque suadelis,
 'Hospitium fratrum quid,' ait, 'laceratis? abite,
 Hujus et extorres patriæ durate per ævum.'
 Dixerat, et tristes abeunt, triduoque peracto
 Alter adest vati, pedibusque volutus et alis
 Lugubre sparsis veniam reditumque precatur;
 Patrata qui pace redit, sociumque revisit.
 Tandem ambo veniunt alacres, adipemque suillam
 Secum digna ferunt vati dona, unguine cujus
 Calceamenta pius mollire valeret; et exin
 Innocuo condunt illic sua tecta paratu.

Quid fera prætumido cervice superbia ferves?
 Cerne viam corvi, et cæcum depone furem,
 Qui precibus noxam fletuque et munere purgat.
 Nec pudeat vitæ volucrum de pectore formam
 Sumere, cum moneat Sapiëntia, Respice calles,
 Quos formica terat, sensumque addisce sagacem.

CAPUT XIX.

Qualiter eidem mare servierit.

QUID referam æquoreas justo famularier undas,
 Obsequiumque illis elementa impendere, qui se
 Imperiis subdunt devota mente supernis?
 Namque suis casulam structuris ibi usibus aptam,
 Quam basis a ponti fulciret parte, rogabat
 Conveniens operi fratres adducere lignum.
 Qui obliti rediere, maris sed proximus æstus
 Attulit, et mirum dictu! jam limine in ipso
 Quo fuerat corde, illius fundamina tecti
 Pandere deposuit, hominumque oblivia pontus
 Increpat, et nautas sua concutit unda pudore.

CAPUT XX.

*Quomodo multis ad se venientibus monita dans salutis, fragiles
 exposuerit antiqui hostis insidias.*

FAMA citat multos vatis pia quærere dicta,
 Et bibulas adhibere sonis celestibus aures,
 Quos varia cordis fessos a clade levaret.
 Mitis at ille sacro renovans solamine mœstos,
 Gaudia summa poli cunctis fluxosque caduci
 Commemorat luxus secli, variasque malignum
 Tendere decipulas, Domini qua nudus amore
 Labatur misere sensus; sed tela fidei
 Perrumpant vacuas nullo discrimine fraudes.
 'Me quoties,' inquit, 'celsa de rupe nefandi
 Præcipitem mittunt! quoties ad pectora saxa
 Acta rotant! nullo noceor sed hostis ab ictu;
 Credite, nec læsit summas offensio plantas,
 Nec modicus saltim tetigit præcordia terror,
 Nec quasi summa meæ stupeatis culmina vitæ,
 Blanditias quod ego, luxu fallente, superbas
 Calce terens, Domino cupiam secretus adesse.
 Arctior est monachi, quæ semper subdita jussis

Vita sub imperio servit devota parendi,
 Excubiasque, famemque, preces, manuumque laborem
 Ad votum gaudent proni frenare regentis.
 Me quorum multos vitæ per culmina novi,
 Perque prophetalis radios præire sophiæ;
 Boisilus, e quibus est Mailrosi gloria cætus,
 Quem totam memini quondam mihi pandere vitam,
 Quæ me venturi restabat in ordine seclī.
 Unius et solum superat sententia verbi,
 Quam cuperem nunquam faciat Deus arbiter orbis.
 Hæc sacer aiebat senior, quia præsciū ipsum
 Pontificem altiloquo prædixerat ore futurum.

CAPUT XXI.

Prophetia ejusdem de vita Egfridi regis, et episcopatu suo.

CUMQUE pium cuncti gauderent visere vatem,
 Ejus et hortatu cordis componere fluctus;
 Ecce, alios inter signis sublimibus acta
 Regia virgo venit, regis quæ sponsa perennis
 Virgineos, paradise, tui sub gaudia regni
 Mater casta choros generat, vatemque precatur,
 Dignetur famulam monitis firmare supernis.
 Annuit, et pelagi superato gurgite puppi
 Progreditur, dictisque illam dum affatur amicis,
 Famine subito rogitat sic anxia curis.
 ‘ Jam claret meriti te præ fulgore nitentis
 Præscia venturis intendere lumina seclis.
 Dic ergo, adjuro summi per regna tonantis,
 Egfridus imperium quod sit rector in ævum.’
 Vera cui dubio pandit sermone propheta,
 ‘ Regna vocas longæva viro, quæ quamlibet annis
 Centenis extenta brevi claudentur in hora;
 Et nihili unius luxus reputabitur anni,
 Mors ubi languentis diffunditur atra per artus.’
 Quæ gemit, et lacrimis præsagia tristia deflens;
 ‘ Quem, rogo, linquet,’ ait, ‘ regni qui sceptra gubernet.’

Cum fratre et nato careat? Cui talia vatis;
 'Cernis ut hoc pelagus late vaga regmina fundat?
 Forsan et hæc inter Dominus sibi servat, et hujus
 Qui regat imperii lectus moderator habenas,
 Egfridus, utque tibi fratris nectatur amore.'

Audet adhuc supplex virgo pulsare prophetem;
 'O variis hominum finduntur pectora curis!
 Pars nacto gaudet mortalis culmine pompæ,
 Pars cupiens gazas luxu populante fugaces
 Pauperiem nullo deponit fine perennem.
 Tu licet oblatum mundi contemnis honorem,
 Vilibus et mavis secretus condier antris,
 Pontificis summi quam vis potiendus honore;
 Quo nil nostra gerit merito sacratius ætas.'
 'Non ego,' respondit, 'dignum me tanta subire
 Culmina jam fateor, Domini sed dextera nullis
 Effugitur cœli terræve marisve latebris.
 Qui si tanta gradus jubeat me pondera ferre,
 Credo brevi laxet transacto et forte duorum
 Curriculo annorum absolvar, rursumque adamatis
 Gaudens secretis reddar. Sed tu quoque nostrum
 Elfeda colloquium perpes reticere memento,
 Absolvar donec vinclis et carcere carnis.'

Nec mora, veriloqui complentur in ordine dicta;
 Ecclesiæ jussis, precibus, lacrimisque coactus,
 Vatis et ipse genas luctu perfusus amaro
 Dulcibus extrahitur latebris, populisque regendis
 Præficitur, modio lateat ne tecta lucerna;
 Sed jubar alticomum Domini diffundat in ædem.
 Ecclesiam gemino qui rexit episcopus anno,
 Et priscis properavit ovans se reddere lustris.
 Utque satisfaceret vatis per singula dictis,
 Sol magnum explevit solitis sub mensibus annum,
 Pictorum infesto dum concidit Egfridus ense,
 Et nothus in regni frater successit honorem,
 Scotorum qui tum versatus in incola terris
 Cœlestem intento spirabat corde sophiam.

Nam patriæ fines et dulcia liquerat arva
 Sedulus, ut Domini mysteria disceret exsul.
 Hujus nunc Tyrio venerabile pignus in ostro,
 Jure datas patrio sceptri jam tractat habenas.
 Utque novus Josia fideque animoque magis quam
 Annis maturus, nostrum regit inclitus orbem.

CAPUT XXII.

Quomodo in episcopatu monachicam non relinquit vitam.

ERGO sacerdotis summi fastigia nactus,
 Mente, manu fulget Cuthbertus, et ore coruscus,
 Commissosque greges precibus monitisque tuetur.
 Pauperibus qui dives, inops sibi, blandus amaris,
 In turbis monachus; neque enim vel tegmina sueta,
 Arida vel eremi mutari fercula curat.
 Virtutum titulis auget miracula mentis,
 Quæ lyrico liceat cursim contingere plecto,
 Ne potior lassis generet fastidia versus.

CAPUT XXIII.

Ut uxorem comitis per Presbyterum suum aqua benedicta sanavit.

DOCTOR ubique pius, cœlestia dona ministrans
 Per comitis tulit arva gradus, quem languida conjux
 Tristavit perpessa luem, lethoque propinquans
 Alma salutiferæ cui vatis munera lymphæ
 Presbytero famulante dedit, tabemque removit:
 Moxque illi obsequium præbebat femina sospes.

CAPUT XXIV.

*Quomodo puellam Chrismate perunctam a dolore capitis
 laterisque curavit.*

TEMPORE non alio laterali tacta dolore
 Virgo premebatur, capitisque gravedine fessa
 Ægra diu gemuit, sacro quam Chrismate tinctam
 Antistes rediviva novat per dona salutis.

CAPUT XXV.

Quomodo pane a viro Dei benedicto sanatur infirmus.

VIR pater ipse domus morbo depressus acerbo,
 Cogit amicorum suprema ad fata cohortes.
 Conveniunt plures; cui forte ibi protulit unus,
 Quem sibi quondam almi doctoris dextra roganti
 Sacrarat, dederatque pio pro munere panem.
 Intingunt lymphis, potandum suscipit æger;
 Moxque medelifero morbi cessere sub haustu,
 Laxatosque salus rediviva subintrat in artus.

CAPUT XXVI.

*Quomodo oblatum in itinere juvenem moriturum oratione
 revocavit ad vitam.*

JAM commissa vigil dum lustrat ovilia pastor,
 Ecce iteris medio juvenis torpentia lecto
 Membra ferunt, ægre suspiria sæva trahentis,
 Utque juvet miserum rogitant. Qui protinus omnes
 Ejicit, et precibus languentes impiger artus
 Erigit, et comitem sociis mirantibus addit.

CAPUT XXVII.

Tempore mortalitatis morientem puerum matri sanum restituit.

TEMPORE quo pestis vastabat dira Britannos,
 Dona sacer celsæ dum spargit ubique salutis,
 Ferre videt mœstam nati moritura parentem
 Funera seminecis; compassus et ipse dolenti,
 Basia dat puero, matremque affatur amaram,
 ‘ Linque metum lacrimasque, puer sanabitur iste,
 Et tua tota domus mortis hac sorte carebit;’
 Cujus dicta salus puerique domusque secuta est.

CAPUT XXVIII.

Quod omnia gesta illius enumerari non possint.

DICERE quid coner, quæ nullo edicere versu
 Sufficiam, quoties languorum tabe peresos,
 Invalidosque potens jam verbo erexerit artus;
 Quotque focos febris sacra represserit unda;
 Qualiter egestas fontano e gurgite lymphas
 Fecerit in lætum vini transire saporem;
 Spirituum quoties per devia fugerit horror,
 Cuthberti consueta minis se linquere fassus
 Pectora, et ignivomas barathri subcogier umbras,
 Absentisque etiam pœnis se plectier atris;
 Virtutesque sacri numero quid prendere certem,
 Tanta prophetalis quem gratia fulcit honoris,
 Tam puroque poli qui pervolat æthera visu?

CAPUT XXIX.

Quod interitum Egfridi regis et militia ipsius, quem prædixerat futuram, in spiritu vidit absentem.

PICTORUM interea premeret dum regna duello
 Egfridus, atroces misero jam fine furores
 Cedere mente vigil vates prospexit, et ora
 Perfusus lacrimis, suspiria fundere crebra
 Ingeminat, nunc arva tremens nunc æthera cernens.
 ‘Forsan,’ ait, ‘noster confecto miles agone
 Sortitur Domino decretum iudice finem.’
 Planius hunc rogitant eventum dicere pugnæ,
 Agnita qui dubia sic celat voce pericla.
 ‘Cernite, filioli, novus ut stupor aera turbet.
 Nam Domini secreta latent arcana, nec ullus
 Sufficit altithroni vestigia prendere Regis.’
 Non multi fluxere dies, cum dira nefandam
 Fama necem caneret plebis procerisque sub illa
 Confectam mœrens qua vatis dixerat hora,
 Absentem cernens quam creverat ante futuram,
 Rectoris cum virgo rogans perquireret ævum.

CAPUT XXX.

Quomodo vir Dei Hereberto anachorita obitum suum prædixerit, comitatumque illius a Domino precibus obtinuerit.

TUNC venit Herebertus, erat qui nexus amore
 Præcipuo vati, illiusque per avia celsam
 Edoctus monitis vitam secretam agebat,
 Se cupiens solitis sacri firmarier orsis.
 Qui dum sidereis verbi devota vicissim
 Corda rigant dapibus, Cuthbertus talia jungit.
 ‘ Hunc decet, hunc epulis et linguæ ducere festis,
 Frater amate, diem ; semper quia pectore nexos
 Nos genitor rerum facie conjunxit, et ante
 Visere nos tribuit lethi quam jure resolvi.
 Idcircoque poli callis nunc ore petendus,
 Toto nunc animo pulsanda est janua vitæ,
 Dum licet æthereis succendere mutua flammis
 Pectora ; nam properans lethi me tempus adurget.’

Ille, ubi percepit venerandi dicta prophetæ,
 Corruit, obsecrat, mœret, lacrimatur, et infit ;
 ‘ Me, rogo, ne linquas, carique memento sodalis,
 Aurea ne rutuli penetres cum limina regni
 Carnis ego tenear solus sub carcere clausus ;
 Dignius alta poli famulo comitatus adibus
 Regna libens. Ideo supplex deposce Tonantem,
 Ut parili terris premimur qui mortis in umbra,
 Æternæ pariter lucis migremus ad oras.’

Incubuit precibus vates, sociumque gementem
 Exorat siccare genas, deponere fletus,
 Se precis auditu, Domino miserante, potitum.
 Quid morer ? unius ambo sub lance diei
 Decedunt mundo, Dominique feruntur ad aulam.
 Longo sed torrens Herebertus membra camino
 Ignea, decoctum tandem super æthera flatum
 Emisit ; credo flammis ut mundior illis
 Æquaret socium. Juncto qui sidera passu
 Scandentes juncta mercede fruuntur in ævum.

CAPUT XXXI.

*Animam cujusdam, qui de arbore cadendo mortuus est, ad
caelum ferri conspexit.*

SEDERAT ad mensas, epulis sed pastus Olympi
Vatis, ab humanis subito secernitur escis.
Concutit ossa pavor, tremefactaque dextera cultrum
Linquit, et attonito vibratur corde timore.
Elfreda perquirat, quæ forte adsederat illi,
Forte recens veniat tanti quo causa tremoris.
'Venerat angelicus,' respondit, 'ab æthere cœtus,
Deque tuis secum prælecto milite castris
Aurea dulcisonis remeabat ad astra triumphis.'
Inquirat nomen; 'Cras mystica,' dixit, 'ad altar
Obtulero cum sacra, mihi nomenque modusque,
Quo petit astra, tuis pandetur in ordine dictis.'
Quæ misso festina suos cursore per omnes
Jam tandem mane ediscit, vatique sacrandis
Intento votis precibusque renarrat ad aras;
Frondeferi quendam nemoris dum scanderet alta,
Cæderet ut pecori arboreo de pabula cono,
Deciduum membris animam posuisse solutis;
Illoque humanis ablatum in tempore rebus,
Quo sacer æthereas raptum cernebat ad auras.

CAPUT XXXII.

Post duos annos episcopatus vitam repetit solitariam.

ECCLESIAM gemino qui postquam sedulus anno
Pontificis de jure regit, verbique fluentis
Vivida prata rigat, tanti venerandus honoris
Linquere perstat onus, eremique reclusus arena
Malebat Satanæ tetricis pulsariet armis,
Quam imperiti vacuos vulgi captare favores.
Desidiam generat quia laus blandita clientum;
Perpetuis at lucta beat perfecta coronis.
Maxime præsigio admonitus, cum spiritus orsis

Mortis adesse sibi gauderet tempus, et aliam
 Secretus cuperet mentem renovare, priusquam
 Fluctivagis seculi curis depressus obiret.

CAPUT XXXIII.

*Quomodo languens in ipsa insula corpus suum poni præceperit,
 simul et de gloria posthuma commemorans illius.*

QUEM dilecta sacris reddit mox insula muris
 Tangitur ingenito sensim pia membra dolore.
 Inque dies instans cum cresceret ossibus ardor,
 Dulcibus egreditur castris, sociamque catervam
 Quæ fesso gaudebat ovans servire parenti,
 Blandiloquis studuit creber firmare suadelis.
 ‘ Discite, filioli, fragilis retinacula seculi
 Rumpere, et æternas animo jam condere gazas.
 In dubio pendet contemptus honorque caducus
 Stamine, quo discunt meritis pia pectora justis
 Haudquaquam volucris sub tempore quærere laudem,
 Qua nemo latebras clausi vel noscere cordis
 Prævalet, inventis vel digna rependere gestis;
 Puro sed visu portam speculantia regni,
 Quod dabit æthereæ dignus rex inclitus aulæ,
 Condere oliviferis malunt sua lumina vasis.
 En me sidereas animo spirasse supino
 Jam stupuistis opes, sed pectoris abdita soli
 Clastra patent Domino, carnis quæ pondere rupto
 Incipient certis jam, credo, patescere signis.
 Sed precor, insistens pulsat quia limina letum,
 Hos ut in his tumulo mandetis mœnibus artus;
 Spero licet flabris gelidisve absumar in undis,
 Obvius in puncto, Christo veniente, resurgam.’

CAPUT XXXIV.

Quomodo graviora se dicit in extremis superasse certamina.

TALIA dum senior socias iteraret in aures,
 Præcipit ad tempus remeant; qui cærule puppi
 Exsuperant, fratrumque trahentes agmina secum,
 Quinque dies postquam clausi ferventibus undis
 Tardarant, tandem redeunt, ac supplice fletu
 Impetrant, cari secum genitoris ut artus
 Condere jam liceat. Vatis quibus et superaddit,
 ' Qui cupit altithronum victor conscendere regnum,
 Turpiter infecto devitet cedere bello,
 Et magis extremi ne vi superatus agonis-
 Jam prope perceptis fraudetur ab hoste coronis;
 Qui longo nitens vacuare labore fideles,
 Ultima jam majore quatit sub tempora pulsu.
 Denique me crebris primævo a flore nefandus
 Insidiis agitabat, et hæc modo quinque dierum
 Pugna dolos superat transacti temporis omnes.
 Sed facile infandi, Christo duce, tela repressi,
 Cum nec parva cibi potusve alimenta darentur
 Tabenti, licet ista loco nec membra moverem.
 Vos quoque celsa precor servetis jura perennes,
 Cœlestis patrum vobis quæ regula cavit,
 Ipse vel exiguis sueram quæ promere dictis,
 Dum sata quæ proceres summi seruere rigarem.
 Quamlibet et rabidis adsurgat turbo procellis,
 Omnia ferte fide, regni vi quæritur aula;
 Fundatique petra gravibus ne cedite nimbis
 Torrentum, furias aquilonis temnite sævas;
 Ultima jam patris maneat sententia cordi.
 Expedit istius patriæ vos linquere fines,
 Limite quam trepidos mentem deflectere ab illo,
 Quem sacra divinis depinxit littera chartis.
 Nec quia multorum cineres locus ille sepulset,
 Aurea flagranti peterent qui sidera cursu,
 Vos favor aut vacuæ tentet vaga gloria laudis:

Illi nam meritis gaudent super astra coronis.
 Haud aliter nostris stadio nos currere plantis
 Convenit, et propriis bravium comprehendere palmis.
 Nec loca propter homo merito venerabilis exstat,
 Sed locus ob homines exstat venerabilis almos;
 Meque meæ rogito nunc indite mœnibus urbis,
 Instat enim tempus carnis quo debita solvam.'

CAPUT XXXV.

*Quomodo ministrum suam a profluvio ventris sanaverit
ægroto.*

TALIBUS attoniti lacrimant, rogitantque gementes
 Saucia secretis condat ne membra latebris,
 Sed læti et vitæ confinia summa tenentem
 Fraterno coram relevet solamine flammam.
 Vel sacra suscipiat saltem sub tecta ministrum,
 Qui obsequio fragiles procuret sedulus artus.
 His motus vertit dum lumina blanda per omnes,
 Aspiciens fratrem longa cui clade gravata
 Tabida marcebant exhausto viscere membra;
 ' Hic, si vultis,' ait, ' subeat mea tecta, mihique
 Labe sub hac fesso solamina præstet amoris.'
 Qui vatem comitatus adit mox limina sacra,
 Occurrens inopina salus complectitur ægros,
 Depulso languore, sinus; dignumque saluti
 Cedere, non ausos penetrare sub ædita morbos.
 Nec mora, sospes abit qui intraverat æger; et illic
 Presbyterum immittit, digne Cuthbertus ut illo
 Sidera teste petat, quo vitam teste regebat.

CAPUT XXXVI.

*Quomodo, percepto viatico, inter verba orationis spiritum
reddiderit.*

JAMQUE soporata torpebant omnia nocte,
 Excubiis vigiles premeret dum Farne tenebras,
 Quaque preces resonant, modulis fremit insula psalmis;

Vatis et ipse suæ prægustans gaudia palmæ,
 Æthereis expendit ovans sub laudibus umbras.
 Ast ubi flammicomos ardescens lucifer ortus
 Attulit, ecce, sacer residens antistes ad altar
 Pocula degustat vitæ, Christique supinum
 Sanguine munit iter, vultusque ad sidera et almas
 Sustollit gaudens palmas, animamque supernis
 Laudibus intentam lætantibus indidit astris.

CAPUT XXXVII.

Quomodo juxta prophetiam psalmi, quem, eo moriente, cantaverant, Lindisfarnenses sint impugnati, sed, Domino juvante, protecti.

PRESBYTER egrediens vatis pia funera mcestis
 Depromit sociis, tum forte canentibus hymnum
 Hunc querula sub laude, ' Deus nos alme repellens
 Destruis iratus, salvasque misertus ab hoste ;
 Arva moves turbasque potens, et territa sanas ;
 Propinasque tuis prætristia musta, sed hostis,
 Te duce, bella ruunt, tu noxia comprimis arma.
 Libera ut electi potiantur luce per ævum.'
 Indice tum flamma Lindisfarnensibus illa,
 Qua vigil e speculis pernox servaverat hora,
 Æthereas pandunt vatem penetrasse sub auras.
 Qui jam nocturnæ tum forte sub ordine laudis,
 Ipsi etiam mirum ejusdem modulamine psalmi
 Verbera mcesta sequi Domini pia dona canebant.
 Nec suspecta diu tardant præsagia ; nam mox
 Vatis honorifico mittuntur ut alma sepulchro
 Altaris dextro subcondita marmore membra,
 Insistens aquilo niveis confisus in armis
 Hinc atque hinc adeo Lindisfarnea perosis
 Tecta quatit flabris, ut nobilis illa parentum
 Progenies fesso titubaret stamine rerum,
 Cedere jamque loco quam extrema subire pericli
 Eligeret. Nec jam longum manet ira, sed almam
 Eadbertus renovat sedato turbine pacem,

Dispersosque sacrum revocat sub ovile bidentes;
 Præcius et lyrico resonabat ut ordine psalmus,
 Pontificale decus plebisque instaurat honorem.

CAPUT XXXVIII.

*Quomodo corpus ipsius post undecim sit annos sine corruptione
 repertum.*

CONSPICUIQUE sacer solio patris inditus heres,
 Undecimi postquam cursum transcenderat anni,
 Complacuit cineres tumuli de sede beati
 Elatos coram gremio levis inderet arcæ;
 Sed, canit ut psalmus, quia mors pretiosa piorum
 Ante Deum retinet, calicem qui haurire salutis
 Non trepidant celsi tutati nomine regis.
 Rursus et ut summo resonat lyra mystica cantu,
 Nec sanctum dabis, Alte, tuum corrupta videre,
 Aurea lucifluæ pandis cui limina vitæ.
 Humanis divina nitent miracula membris,
 Et Domini celso fulget quæ jure potestas,
 Participi fidis donatur munere servis.
 Intemerata sacro promuntur membra sepulchro,
 Nescia quam noxæ, tam diræ immunia labis.
 Nec durum ac rigidum sæva ceu morte gravatum,
 Sed veluti placidum capiunt dum pectora somnum,
 Flexile jam tota corpus compage videtur.
 Nec minor eximiæ retinebat gratia vestis
 Incorrupta solo, sanctos quæ texerat artus.
 Hanc findi placuit, medium pia membra receptant,
 Servatur medium signi memorabilis index.

CAPUT XXXIX.

*Quomodo corpus Eadberti episcopi in tumulo viri Dei ponentes,
 sarcophagum illius desuper posuerunt.*

EADBERTUS postquam rerum miracula dignis
 Laudibus extulerat, versu memorabar ut olim

Illius egregios referens antistitis actus,
 Febribus excoquitur, placidumque ad sidera flatum
 Emittens, patriam conscendit corpore sedem.
 Desuper at celsæ splendor componitur arcæ,
 Immortale decus cohibens quæ martyris almi
 Præfulget mirum cœlestibus inclita signis.
 Morborum fugiunt labes, furor impius atri
 Dæmonis absistit, viversque solebat ut ante
 Signorum monstrare jubar, modo sic quoque passim
 Spargitur et functos virtus miranda per artus.

CAPUT XL.

*Quomodo puer dæmoniacus humo, cui lavacrum corporis
 ejus infusum est, in aqua missa sanabatur.*

VIR quidam nati, misero quem cæca furore
 Dæmonis ira terens sævas effundere voces
 Compulit, et proprios consumere morsibus artus,
 Membra per almorum rogicans sacra busta ferebat,
 Pendere nec petitam sancti voluere salutem
 Cuthberti potior virtus ut celsa micaret.
 Tum pueri quidam fletus vagitumque perhorrens
 Ad patris auxilium fidus concurrat amati;
 Noverat, alma sacri functos quæ laverat artus
 Patroni quondam, terris ubi reddita lympa est.
 Inde rapit partem modicam telluris, et ipsam
 Immiscet latici, dictis sacraverat almis.
 Dat potum puero, stridor mox cedit amarus;
 Nec mora, plena salus redit. Ipse superna verenter
 Munera collaudat, lætoque per omnia passu
 Cuthberti cunctis donum venerabile pandit.

CAPUT XLI.

Quomodo ægrotus ad tumultum ejus orando curetur.

ALTER morbigeni consumtus ab igne camini,
 Vix famuli manibus sanctam deducitur alti

Martyris ad tumbam, genu ponit, obsecrat illis
 Eripiat vinclis tanti vox alma patroni.
 Surgit, et ætherei firmatus munere doni
 Libera sospitibus poni vestigia plantis,
 Perque dies priscae recipit jam dona salutis.

CAPUT XLII.

*Quomodo oculos cuidam languentes oratio illius attactos
 sanavit.*

TEGMINA quinetiam consortia corporis almi
 Munere participi medica virtute redundant.
 Lumina nam cuidam dolor et caligo pererrans
 Dum premeret, sancti accipiens oraria vatis
 His orbis tangit geminos, reducemque saluti
 Mox aperit callem venerandæ gratia vestis.

CAPUT XLIII.

Quomodo paralyticus calceamentis ejus sanatur.

AST alius, resoluta gravi cui pondere membra
 Officiis jacuere suis deserta, cuique
 Irrita longævos auxit medicina dolores,
 Calceamenta sacras tandem, quæ martyris almi
 Vestierant plantas, plantis circumdedit ægris.
 Mox primas suavis tenebras mitescere somnus,
 Serus enim celsæ induerat sacra dona medelæ,
 Fecit, et interno firmatis robore nervis,
 Palpitat alterno læta inter somnia gressu,
 Æquore deserti ludunt ceu littore pisces.
 Evigilans baculo redivivos erigit artus,
 Ac matutinas stando persolvere laudes
 Incipit, et prisco solidatus membra vigore
 Divinam collaudat opem, justasque tonanti
 Offert sidereo sanus pro munere grates.

CAPUT XLIV.

Quomodo tegmine parietis ejus infirmi curentur.

Nec sanctum æthereo vacuatur munere tectum,
 Quo sacer astra petens corpus exsanguie reliquit,
 Nunc quoque sed solitam partitur ubique medelam.
 Altaque mirentur, proles Davidica, templi
 Tecta tui, gemmis quoniam stellantibus æthram
 Æquiparant, fulvisque micant redimita figuris :
 Plus sed ego vatis humili sub domate miror
 Pelliculam, sanctus fragilem qua texerat anglum,
 Ne pluvia aut boreæ penetrabile frigus adurens
 Irrueret passim, precibusque ardentia castis
 Corda fatigaret ; nec me sententia fallit.
 Namque opus hoc, Salomon fulvo quod fecerat auro,
 Chaldea petrarum obtexit, heu ! flamma ruinis.
 At sacra, Cuthberti appendit quæ dextera, vela
 Munere Felgeldi patulum divisa per orbem
 Latius in gentes fundunt medicamina donum ;
 Claurescitque chalybs Libyco pretiosior auro
 Pellis, et Eois præcellit fulgida gemmis.
 Tertius hic proceris servat nunc castra, beatum
 Alta secuturus heres ad regna parentem.

CAPUT XLV.

*Quantum Ethelwaldus successor viri Dei virtutes suas
 celare studuerit.*

Hos nam intermedius sociis non segnior almis,
 Ethelwalde, sacras rexisti providus arces.
 Quem raro proprias aiunt voluisse cuiquam
 Pandere virtutes, torvive cruenta chelydri
 Tela quibus victor confregerit obviis armis.
 Unde manet longum memorabilis illa beatis
 Incaute prolapsa semel sententia labris.
 Forte sacer fidam monitis cœlestibus aurem
 Dum rigat, accipit has socio de pectore voces,

' Quæ, rogo, causa tuo toties quod ab ore fluentem
 Perrumpant varientque silentia crebra loquelam,
 Et mediis statuât metas oblivio dictis?'
 Cui responsa pius paucis ita reddidit heros,
 ' Hoc te, dulcis amor, fixo memorique perennem
 Corde tenere decet, studeat nisi quisque viventum
 Funditus alloquiis avertere sedulus aures,
 Non queat æthereas inter dare verba catervas,
 Pandere nec lætis cœli concentibus aures.'
 Dixerat, et trepido percussus corda tremore
 Singultu afficitur fervens, ac pectora pugnis
 Casta ferit, tandemque gemens erumpit in istam
 Perfusus lacrimis post mœsta silentia vocem,
 ' Obsecro te supplex, summi per sceptrâ tonantis,
 Hæc cunctis ut dicta tegas, moribunda quousque
 Membra solo reddam, gradiarque in calle parentum.'
 Sic sua summa sacer conclavibus abdere quamvis
 Mallet, ab æthereo panduntur munera teste.
 At pia Cuthbertus, memorans sæpe acta priorum,
 Ætherea sub laude sui quoque Christus agonis
 Ut fuerat socius, suerat subnectere paucis.
 Sicque duos vario jam munere spiritus idem
 Lustravit per dona viros, atque ætheris alti
 Tramite diviso regnum provexit ad unum.

CAPUT XLVI.

Qualiter anachorita Felgeldus ibidem sit a vultus tumore mundatus.

ERGO age, Felgeldus largitor muneris almi
 Prima salutiferi ipse capit documenta vigoris.
 Cui pridem facies informi tacta tumore est,
 Squalens at rigido dum solus inabditur antro,
 Latior ingenito surgit de fomite flamma,
 Atque genas maculis livor respergit adurens.
 Qui nova pro veteri dum culmina pangeret æde,
 Illud ovans fesso direptum a pariete velum

Partiri docuit fide spes certa salutis.
 Primaque dum lymphis corrigia tinguitur almis
 Pervia cornigero pateat quo semita ferro,
 Exsiliens lasciva sacro de gurgite gutta
 Lumina respersit sancti vultumque rubentem.
 Ille citus dextra lymphas abstergere curans
 Miratur pestem stupefactus abisse, foresque
 Pandere jam reduci sana sub fronte medelæ.
 Et ne forte putet mendum me dicere quisquam,
 Teste Deo dicam, quia presbyter ista fidelis
 Pandebat, vatis fidam cui fatus in aurem,
 'En,' inquit, 'nosti faciem quia presserat olim
 Labes acerba meam, sed jam modo gratia Christi
 Cuthberti meritis placavit tristia flagra.
 Mitte manum et tangens me dicere vera probato.'
 Clausus namque oculi non quibat acumine cerni,
 Fecerat et priscam morbo fugiente salutem;
 Adfore temporibus persensit ab æthere sanctis.

Oratio venerabilis Bedæ presbyteri.

HÆC tibi, cunctorum largitor, Christe, bonorum,
 Dona tui obtulimus summo de munere doni,
 Magnaque præmodicis libantes gaudia dictis
 Sanctorum attigimus certamina celsa tuorum,
 Sperantes, illis exoratoribus, ut tu
 Sidereo dignos qui justus in axe coronas,
 Indignis mitis laxes vel debita nobis.
 Ultima sufficiunt illius in ædibus aulæ
 Præmia, qua cunctos tua visio, Christe, beavit,
 Vita manens castis, lumenque, salusque per ævum.

II. CUCULUS SIVE VERIS ET HIEMIS CONFLICTUS.

VER, HIEMS, PALÆMON.



CONVENIUNT subito
cuncti de montibus altis
Pastores pecudum vernali
luce sub umbra
Arborea, pariter lætas cele-
brare Camænas.
Adfuit et juvenis Daphnis,
seniorque Palæmon.
Omnes hi cuculo laudes can-
tare parabant.

Ver quoque florigero succinctus stemmate venit ;
Frigida venit Hiems rigidis hirsuta capillis,
His certamen erat cuculi de carmine grande,
Ver prior adlusit ternos modulamine versus :

VER.

Opto meus veniat cuculus, carissimus ales.
Omnibus iste solet fieri gratissimus hospes,
In tectis, modulans rutilo bona carmina rostro.
Tum glacialis hiems respondit voce severa.

HIEMS.

Non veniat cuculus, nigris sed dormiat antris ;
Iste famen secum semper portare suescit.

VER.

Opto meus veniat cuculus cum germine læto,
Frigora depellat, Phœbo comes almus in ævum ;
Phœbus amat cuculum crescentem luce serena.

HIEMS.

Non veniat cuculus, generat quia forte labores,
Prælia congeminat, requiem disjungit amatam,
Omnia disturbat, pelagi terræque laborant.

D 2

VER.

Quid tu, tarda hiems, cuculo convicia cantas ?
 Qui torpore gravis, tenebrosis tectus in antris,
 Post epulas Veneris, post stulti pocula Bacchi.

HIEMS.

Sunt mihi divitiæ, sunt et convivia læta,
 Est requies dulcis, calidus est ignis in æde.
 Hæc cuculus rescit ; sed perfidus ille laborat.

VER.

Ore refert flores cuculus, et mella ministrat,
 Ædificatque domus, placidas et navigat undas,
 Et generat soboles, lætos et vestiet agros.

HIEMS.

Hæc inimica mihi sunt, quæ tibi læta videntur.
 Sed placet optatas gazas numerare per arcas,
 Et gaudere cibus simul et requiescere semper.

VER.

Quis tibi, tarda hiems, semper dormire parata,
 Divitias cumulat, gazas vel congregat ulla,
 Si Ver vel Æstas ante tibi nulla laborat ?

HIEMS.

Vera refers : illi, quoniam mihi multa laborant,
 Sunt etiam servi nostra ditione subacti,
 Jam mihi servantes Domino, quæcunque laborant.

VER.

Non illis dominus, sed pauper inopsque superbis,
 Nec te jam poteris per te tu pascere tantum,
 Ni tibi, qui veniet, cuculus alimonica præstet.
 Tum respondit ovans sublimi e sede Palæmon,
 Et Daphnis pariter, pastorum et turba piorum.

PALÆMON.

Desine plura, Hiems, rerum tu prodigus, atrox :
 Et veniat cuculus pastorum dulcis amicus.
 Collibus in nostris erumpant germina læta,
 Pascua sint pecori, requies et dulcis in arvis,
 Et virides rami præstent umbracula fessis ;
 Uberibus plenis veniantque ad mulctra capellæ,

Et volucres varia Phœbum sub voce saluent.
Quapropter citius cuculus nunc ecce venito,
Tu jam dulcis amor, cunctis gratissimus hospes;
Omnia te expectant, pelagus tellusque polusque:
Salve, dulce decus, cuculus, per sæcula salve.

III. PASSIO SANCTI JUSTINI MARTYRIS.



UANDO Christus, Deus
 noster, natus est ex virgine,
 Edictum imperiale per mun-
 dum insonuit,
 Quatenus totius orbis fieret
 descriptio:
 Nimirum quia in carne tunc
 ille apparuit,
 Qui in cœlo universos elec-
 tos ascriberet,

Quos sacræ commendavisset fidei professio.
 Quam qui digne observarint, cum bonis operibus,
 Quæ sunt velut quidam census domino amabiles,
 Civitatis describuntur Cœlestis municipes.
 Quos census uterque sexus, omnis ætas exhibet,
 Ut testatur plurimorum Martyrum exercitus :
 Non solum constans ex viris, verum et ex fœminis;
 Nec ævo tantum mature subibant martyrium,
 Sed et multos propter Christum et fidem Catholicam,
 Legimus fuisse passos in ætate tenera :
 Ex quibus sanctus Justinus, novennis puerulus,
 Qualiter per passionem migrârît ad Dominum,
 Sequens textus demonstrabit scire cupientibus.
 Dum crudelis Diocletianus Romani imperii,
 Simul cum Maximiano, teneret monarchiam,
 Talis est in Christianos mota persecutio,
 Ut darentur ad pœnarum universa genera,
 Ubicunque comprehendi aliquem contingeret,
 Quem hujus professionis obligaret titulus.
 Et ne quisquam potuisset contutari latebris,
 Ubi que componebantur hoc modo insidiæ,
 Quæ euntes compulissent in jus idolatriæ.

Non illis emendi quicquam aut vendendi copiam,
 Nec ipsam haurire aquam dabatur licentia,
 Antequam thurificarent detestandis idolis.
 Ea tempestate fuit quidam præfectus in Gallia,
 Perfidus, ferox, immitis, Christi nomen odiens,
 Et in Christianos furens, Riciovarus nomine :
 Quem cum supra nominati Principes dirigerent,
 Ut sanctos persequeretur positos in Gallia,
 Cupidus cædis sanctorum protinus efficitur.
 Et ingressus civitatem, Basileam nomine,
 Qua suos cursus in Rhenum infert Ara fluvius,
 Multos ibi Christianos dimergi præceperat.
 Sic per loca universa edictum dat impium,
 Ut nullus Christianorum sineretur vivere,
 Quibus vitam statuebat per tormenta adimi.
 Erat ea tempestate in Autisiodoro
 Quidam vir bonus et justus, Matthæus vocabulo,
 Illique Justinianus et Justinus filii.
 Sed Justinianus ortu carnali præcesserat :
 Justinus vero ætate morum anteierat,
 Per vitam immaculatam senectutem induens.
 Qui in brevi consummatus, longa explet tempora
 Meritorum ejus laude manente in secula :
 Quia placuisse Deo ejus constat animam.
 Hic antequam nasceretur, frater ejus senior,
 Jam dictus Justinianus, capitur ab hostibus,
 Atque a domo paterna longius abducitur.
 Beatus vero Justinus mox a pueritia
 Rebus animum divinis incessanter dederat,
 Profectum quotidianum, dante Dei gratia.
 Qui cum polleret virtutum donis spiritualium,
 Inter cætera hoc primum illi Deus contulit,
 Ut haberet futurorum sæpe præscientiam.
 Tum per revelationem a Deo instruitur
 De fraterna servitute, et de ejus domino,
 Qui appellabatur Lupus, ambianis habitans :
 Cum hoc illi revelatum fuisset a Domino,

Patri suo hoc narrare confestim studuerat,
Ad redemptionem fratris hortans iter arripit:
Ad quod illi pater ejus taliter responderat,
O, inquit, fili, ignoro, qua sit eo transitus:
Et propter hoc quid agamus, me nescire fateor.
Tunc sanctus puer Justinus animo accenditur,
Atque omnem peragrabat mox Autisiodorum,
Sicubi reperiretur dux eis itineris.
Sed cum non inveniretur, qui quæsitus fuerat:
Reversus puer beatus, hoc patri annunciat,
Dicens tamen non cessandum esse ab itinere.
Nos, inquit, pergamus, pater, Christo nobis comite,
Qui non sinet nos fraudari nostro desiderio,
Quod de redimendo fratre habemus in animo.
Sed et transeundæ nobis Christo viæ præduce,
Nihil nobis adversatur, nil erit contrarium,
Quin illæsi ambulemus, redeamus sospites.
Ad hos filii affatus, ista pater reddidit:
Possem, ait, ego forsitan, O fili, dulcissime
Sustinere iter tantum, qui sum fretus viribus.
Tibi autem cum sis puer, ut non possis timeo,
Ne forte teneritudo læsa tui corporis,
Fatigatum te quod abs te, faciat deficere.
Respondens sanctus Justinus, patri suo retulit,
Famulus, ait, sum Christi, in quo me confidere,
Et me illi commendare semper pater noveris.
Eamus ergo in ejus adorando nomine,
Illi totum committentes effectum itineris,
Et quod illi inde placet, sit nobis amabile.
Adquievit pater istis hortamentis filii,
Assumptisque ad hoc iter sibi necessariis,
Proficisci mox cœperunt de Autisiodoro.
Et cum dies declinare cœpisset ad vesperam,
In Milidonensi castro recepti hospitio,
Quieverunt sub ejusdem ibi noctis spatio:
Quibus ad portam castelli pauper quidam obviat,
Qui et claudicabat gressu, et visu caruerat,

Quem atra vexabat fames, pariter et nuditas :
 Cui ut innotescebat Justini præsentia,
 Mendicabat, ut donaret illi eleemosynam,
 Quo pene extortam fame recrearet animam.
 Tunc beatus puer suo genitori suggerit,
 Alimentum fore dandum eidem famelico,
 Obtentoque a patre victu emendat esuriem :
 Ipse vero sua sese tunica expolians,
 Nuditatem ejus simul operire studuit,
 Geminum præbens egenti taliter auxilium.
 Tunc adversus illum pater motus aliquatenus,
 Increpare cœpit eum, quare ita fecerit :
 Ejusque tam pium factum vocabat dispendium.
 Non, inquit sanctus Justinus, hoc voca dispendium,
 Propter quod beatitudo nobis repromittitur
 Spiritu sancto dicente per David Psalmographum,
 Felix qui super egenum intendit, et pauperem,
 Quomodo in die mala Deus eum liberat.
 Sed nec ab auditu malo timere compellitur.
 Mala reprobis est dies in die judicii,
 Cum ad æternum damnantur a Deo interitum,
 Arsuri igne æterno una cum diabolo.
 A malo timent auditu, quibus in judicio
 Vox a tribunali Christi sonat terribiliter,
 Ite a me maledicti in ignem perpetuum.
 In hac autem die mala, qua damnantur impii,
 Liberari promeretur, qui dat eleemosynam,
 Ut non eum ille malus auditus perterreat :
 Sed magis dicatur ei ore Christi judicis,
 Ut accedat regno Dei, propter eleemosynas,
 Fratribus quas ipse Christi impendebat minimis.
 Vides, inquit pater, quanto bono compensabimus,
 Dum ex his quæ nos habemus, subvenimus inopi :
 Et idcirco quod mendico datum est, non quærere.
 Igitur in Milidone noctu requieverant,
 Facto mane iter suum protinus accelerant :
 Et Christo eos ducente, venerunt Parisium,

Ubi a quodam excepti nomine Hippolyto,
Ipsi omnem prodiderunt causam, pro qua venerant,
Scilicet quia captivum fratrem suum quærent,
Proinde satis humanus fit eis Hippolytus,
Et cum eos refecisset, in pace dimiserat,
Ut cœptum iter egissent cum Dei auxilio.
Tunc illi profecti, flumen attingebant Iseram :
Et dum transire per illud ipsos oportuerit,
Non inveniebant illic aliquam naviculam.
Quod cum moleste tulisset pater sancti pueri,
Ipse beatus Justinus demonstratum cœlitus
Conturbato genitori protulit præ sagium.
Quamvis, ait, nunc in promptu non adsit navigium,
Non est tamen anxiamdum nobis de itinere :
Quia mihi est a Christo ostensum solatium.
Quidam enim homo nobis cum navi appropiat,
Cujus nobis impendetur incunctanter commodum,
Ut transire valeamus hunc præ sentem fluvium.
Cum adhuc puer parenti loqueretur talia,
Ecce quidam nauta venit cum sua navicula,
Sicut sanctus præ dicebat in præ sago spiritu.
Tunc accedentes ad illum qui cum navi venerat,
Se petebant adjuvari ut transirent fluvium,
Navigationis justum offerentes pretium.
Nauta igitur petita satis prompte annuit,
Ipsis vero naulum dare debitum volentibus,
Non accepit ille quicquam gratis præ stans commodum.
Illi autem properantes, Ambianos veniunt,
Inquiruntque domum Lupi, fratris sui domini :
Qua mox inventa ad illum preces ferunt supplices.
Quem prior sanctus Justinus his affatur vocibus :
Venimus ad tuam, aiens, o Lupe, clementiam,
Ut captivum fratrem nostrum reddas nobis liberum.
Compertum est enim nobis ipsum sub te degere.
Et ad illum redimendum nostram substantiolam
Apportavimus donandam nunc pro tua gratia.
Tunc Lupus, qui essent illi cœperat inquirere :

Didicitque quod fuissent non ficti Christicolæ:
Et quod habitantes essent in Autisiodoro.
Frater autem, aiunt, noster, propter quem huc venimus,
Et quem a captivitate conamur redimere,
Vocatur Justinianus, tuusque est domesticus.
Ego, inquit Lupus, vobis præbebo hospitium,
Et quos habeo, ostendam omnes meos pueros:
Et si frater vester hic est, redimatur pretio.
Igitur cum domum Lupi introissent vespere,
Demonstravit eis suos duodecim pueros,
Inter quos non est inventus ille quem quæsierant.
Beatus vero Justinus oculos circumferens,
Vidit quendam extra ipsos assistentem puerum,
Cujus manibus accensa ferebatur lampada.
Hic erat frater Justini gloriosi pueri,
Captus tamen ante ejus natalis exordium,
Nunquam ante tempus illud ei visus fuerat.
Beatus vero Justinus plenus sancto spiritu,
Nullo homine docente, hactenus incognitum
Eundem germanum suum agnovit continuo.
Enimvero mens sanctorum dum adhæret Domino,
De internis et occultis ab eo instruitur,
Res ignotas edocetur spiritu prophetico.
Ostendit hoc liber, acta narrans Apostolica,
Ubi legitur frequenter, dixit sanctus spiritus
Sive Petro, sive Paulo, seu cuique discipulo.
Hoc modo sanctus Justinus fratrem dum agnosceret,
Lupo qui eum tenebat, confestim hoc prodidit:
Meus, inquires, est frater, qui fert manu lampadam.
Pro hoc redimendo ad te pater meus venerat,
Tu nobis ut promisisti, hinc esto benevolus,
Ut germano comitati repetamus propria.
His auditis frater ejus redditur attonitus,
Quod ab eo nunquam visus taliter sit cognitus:
Qui adfuerant mirantur super re insolita.
Gratulabantur fideles, gaudentes in Domino,
Atque pro tanta virtute Deo agunt gratias:

Et cum laude Christi nomen frequenter ingeminant.
Erat ibi in eodem constituti tempore,
Homines retiarii, supra dicti iudicis:
Qui ut eos Christianos esse recognoverant,
Conciti adnunciarunt illud suo domino,
Si quid forte voluisset de ipsis præcipere,
Juxta leges promulgatas adversus Christicolas.
Tunc misit confestim iudex qui eos adducerent.
Quos si noluissent sequi, jussit claudi carcere,
Donec opportune possent præsentari sibimet.
Interim Lupus, qui illos suscepit hospitio,
Sub ipsis nocturnis horis eos excitaverat,
Et abire hortabatur inde ante diluculum.
Adfuerunt sero, inquit, hic præfecti homines,
Qui ut esse Christianos vos primum compererant,
Nunciare hoc præfecto festini abierunt.
Fratrem ergo quem quæstis, vobiscum adducite,
Redemptionis a vobis pretium non exigam,
Tantum fugitote istinc a persecutoribus.
Illis sicut hortabatur profectis, velociter
Supervenerunt ab ipso destinati iudice:
Qui si invenire possent, ipsos comprehenderent.
Et cum non invenirentur, qui quæsi fuerant,
Regressi sunt ad præfectum, quos illuc direxerat,
Narrantes quod jam digressi ab hac domo fuerint.
Tunc præfectus jubet cito equites, ut quatuor
Insequi eos studerent cursu velocissimo:
Atque ad suum tribunal mox eos adducerent.
Si reniterentur quicquam, jussit eos perimi.
Igitur arreptis equis, insequuntur propere,
Quo sanctus puer Justinus cum suis tetenderat.
Locus habetur antiquus Lupera cognomine:
Ad quem cum appropinquarent, non longe abfuerant
Ipsis a præfecto missi crudeles carnifices.
Tunc Justinianus sanctum Justinum alloquitur,
Opportunitatem ait istic cernis affore,
Qua aqua possit hauriri, et nos cibo refici.

Si placet, consideamus parum panis frangere,
Atque aquæ haustu sitis ardorem extinguere,
Sicque postea valemus proficisci melius.
Cui beatus Justinus jam futura præsciens,
Si gustare, inquit, istic aliquid disponitis,
Erit vobis hoc omnino faciendum citius.
Ecce enim appropinquant huc legati judicis,
Qui nos, si valebunt, debent judici adducere,
Et ad pœnas subeundas eidem contradere.
Vos ergo precor, si vultis, festinate refici:
Ego astans speculabor, aliquis si venerit,
Qui insidietur nobis, ex mandato judicis.
Et si quisquam ad hoc nobis forte supervenerit,
Ego colloquar cum illo: at vos ingredimini,
Et in præsentis speluncæ antro vos abscondite.
Ista prophetali more puer sanctus loquitur,
Cum ecce mox adimplentur ipsius eloquia,
Quæ prædixit de transmissis sibi carnificibus.
Etenim inter loquendum apparebant quatuor,
Quos transmiserat præfectus eos comprehendere:
Vel si hoc non potuissent, tunc eos occiderent.
Quibus visis, se in antrum ceteri abripiunt:
Beatus vero Justinus consistit intrepidus
Ad martyrii a Christo destinatus gloriam.
Ad quem ministeriales accedentes judicis,
Sciscitantur quis fuisset, quæ ejus professio,
Quive, vel ubi fuissent, quos habebat socios.
Quibus ille referebat omnia per ordinem,
Ego, inquiens, Justinus appellatus nomine,
Christianum me haberi exultans profiteor:
Et quia persecutores hujus estis nominis,
Ob hoc prodere non possum meos vobis compares,
Ne propter me subigantur ad pœnarum genera.
Nisi, aiunt, illos nobis citius prodideris,
Nostro scias jugulandum te jam fore gladio,
Tam quod abnuis hæc nobis, quam quod es Christicola.
Respondens sanctus Justinus, dixit carnificibus,

Repromittit quidem sanctum nobis Evangelium,
 Ut qui propter Christum suam animam perdidit,
 In vitam æternam vere eandem custodiat:
 Et idcirco pœnas pati pro illo non timeo,
 Dilectu ejus malens mori, quam offense vivere.
 Quod vero jubetis a me prodi meos compares,
 Nihilominus hoc sanctum vetat Evangelium,
 Ipso Domino monstrante quod hoc nollet fieri.
 Nam quando in passione, quam pro nobis pertulit,
 Suos ipse est exactus proderet discipulos,
 Minime eorum delator voluit existere:
 Et cum comprehenderetur a persecutoribus,
 Præcepit ut sinerentur abire discipuli:
 Ne quenquam, ut jam prædixit, ex eisdem perderet.
 Nunc itaque noveritis, neutrum me facere,
 Ut vel Christi nomen sanctum metu mortis abnegem,
 Sociosve meos prodam contra Evangelium.
 Adversum hæc documenta irascuntur nuncii,
 Mutuoque adhortatu necem sancto præparant,
 Quos vel parum expectare vetat iracundia.
 Itaque evaginato demum unus gladio,
 Amputavit caput ejus ceteris hortantibus:
 Sic cum gloria et laude martyr cœlos subiit,
 Duplici proprietate duplex habens bravium,
 Quod et in confessione Christi perduraverit,
 Et usque ad mortem suos proximos dilexerit:
 In ipso præceptis Christi delectatus dulcibus,
 Quod nos jussit ante illos nihil fore timidos,
 Qui occidunt corpus istud, textum venis languidis.
 In hoc a sancto Joanne suasus apostolo,
 Qui sicut Christus pro nobis animam posuerat,
 Sic dicit et nos debere facere pro fratribus.
 Proinde ad declarandum quantæ esset gloriæ,
 Idem venerandus martyr occisus pro Domino,
 Gloriosum demonstratur protinus miraculum.
 Amputato enim ejus sacrosancto capite,
 Corpus truncum hoc in suis manibus accipiens,

Ante suimet lictores steterat immobile :
Cujus mox obstupefacti terrore prodigii,
Fugiunt persecutores, non ausi subsistere,
Cum sanctum viderent tantum facere miraculum.
Parentes vero ipsius egressi de latebris,
Vident sanctum corpus ejus consistens immobile,
Miratique quod abscisum caput ferret manibus.
Varia in mente versant de ejus martyrio,
Dum talis ei gaudere censuisset gloria,
Et rursum flere de illo natura suggereret :
Maxime tamen de illo fiunt inde anxii,
Qua sepeliendum esset sacratum corpusculum :
Mutuaque inde sibi conferunt colloquia.
Quæ cum agerent, diversa motione animi
Caput beati Justini, quod gestabat manibus,
Mirum dictu, cœpit illos absolute alloqui :
Et docens de sepultura sui eos corporis,
Euntes, inquit, ad locum qui Lupera dicitur,
Atque meum sepelite ibidem corpusculum :
Matri vero meæ caput hoc meum advehite,
Ut naturalem affectum in illud exhibeat,
Et amoris mei secum istud pignus habeat :
Ipsa vero si tenetur mei desiderio,
Studeat in paradiso me locatum subsequi,
Ubi animæ sanctorum quiescunt feliciter.
Tunc illi, ut sanctus martyr Justinus præceperat,
Condientes corpus ejus, ibi sepelierant,
Ubi ipse locum ad hoc signavit ex nomine :
Caput vero ejus matri ipsius attulerant :
Quod illa gaudens suscepit, Deo agens gratias,
Quia innocentem ejus animam asciverit :
Tibi, dicens, Christe, honor, laus et jubilatio :
Quia dignatus es istum puerum assumere,
Et associare tuis beatis martyribus.
At tu beate Justine, fili mi dulcissime,
Qui Christi regnum intrasti cum palma victoriæ,
Ibi mei memor esto in tuis suffragiis.

Hæc ipsus genitrice orante cum lachrymis,
 Mox resplenduit lux ingens super habitaculum,
 In quo sanctum caput ejus habebatur positum.
 Hæc autem lux circumquaque cuncta illustraverat,
 Ita ut admirarentur qui in urbe aderant :
 Erat autem nox, cum istud fieret miraculum.
 In illis diebus sedem in Autisiodoro
 Rexerat episcopalem, amator vir Domini,
 Quem divinorum ornabant munera charismatum.
 Hic dum cælitus emissum splendorem conspiceret,
 Ire ad domum Matthæi jussit tres presbyteros,
 Qui de ipso studiose portento inquirerent.
 Quibus omnia Matthæus retulit per ordinem,
 Ut se de sancto Justino res gesta habuerat :
 Vel de passione ejus, vel sepulto corpore :
 Subjungit et de allato matri ejus capite,
 Qualiterque lux de cælo hora noctis tertia
 Domum ipsam, in qua erat, omnem illustraverit.
 Hæc presbyteri ad suum referunt pontificem,
 Qui adesse omnem clerum protinus præceperat :
 Gratias omni potenti agunt pro miraculo.
 Denique clarificatur hoc factum per populum :
 Concurrunt omnes gaudentes, martyrem glorificant,
 Immo Dominum, qui illum sic mirificaverat.
 Interim jubente sancto amatore præsule,
 Caput sanctum collocatum condigne in feretro,
 Cum honore atque hymnis fertur ad ecclesiam :
 Et in loco, quem paravit sibimet episcopus,
 Ibi illud veneranter recondi providerat :
 Ubi plura martyr sanctus præstat beneficia.
 Nam ad comprobendam ejus cum Deo potentiam,
 Sacro capiti dum dignas celebrant exequias,
 Puella quæ cæca venit, clare videns rediit :
 Quæ cum esset in ætate, habens annos sedecim,
 Inter martyris delatum veniens obsequium,
 Adjuva, inquit, beate martyr Christi, adjuva,
 Ut visum diu negatum tuo patrocinio,

Domino Christo præstante, adipisci merear,
Quo laudetur nomen ejus in tuo martyrio.
Dixit, atque coram omni populo continuo
Restituto, ut petebat, oculorum lumine
In glorificatione martyris tripudiat.
Iterum plebs omnis gaudens gratias congeminat,
Laudem dicens Salvatori Jesu Christo Domino,
Cui sit honor et potestas per æterna secula. Amen.

IV. MARTYROLOGIUM POETICUM.

PROLOGUS.



ISSENA mensium vertigine
 volvitur annus;
 Septimanis decies quinis si-
 mul atque duabus,
 Ter centenis bisque trigenis
 quinque diebus.
 Qui ternis gaudet divisis
 stare columnis;
 Scilicet Idibus et Nonis si-
 mul atque Kalendis.

Nam quadris constat Nonis concurrere menses
 Omnes, excepto Marte et Maio, sequitur quos
 Julius, Octimber; senis soli hi moderantur.
 Septenis patet hos pariter flagitare Kalendis,
 Octonisque simul pares sunt Idibus omnes,
 Janus et Augustus semper mensisque Decimber
 Volvuntur denis tantum nonisque Kalendis.
 Sexdenas patet hos pariter flagitare Kalendas.
 At contra currunt bis Nonis rite quaternis,
 Junius, Aprilis, September et ipse November.
 Sedenis Februus cito solus ab omnibus errat.
 Bissenis sic namque rotatur mensibus annus,
 Per Nonas, Idus decurrens atque Kalendas,
 Festaque quæ passim Sanctorum inscripta leguntur,
 Sub certis quæ sint anni celebranda diebus.

JANUARIUS.

Prima dies Jani est qua circumciditur Agnus,
 Octavas Idus colitur Theophania Christi.
 Deserti quartas primus capit accola Paulus.
 Sedecimas Antonius obtinet atque Kalendas.
 Tredecimasque Sebastianus tenuisse refertur.

Bissenas meritis mundo fulgentibus Agnes.
 Martyrio undecimas et Anastasius memorantur.
 Octavas merito gaudet Conversio Pauli.

FEBRUARIUS.

Prima dies Februi est jam qua patitur Polycarpus.
 Et quartas Nonas Christus templo offerebatur.
 Nonarumque diem festum celebramus Agathæ,
 Atque Valentini sedenis forte Kalendis.
 Sic Juliana et bisseptenas ornat honore.
 Et Cephass merito octavis tenuisse Cathedram,
 Ac senas meriti Mathias virtute dicabat.

MARTIUS.

Hinc Idus Martis quartas Gregorius ornat,
 Doctor Apostolicus, Sanctorum lumen, et astrum.
 (deest versus)
 Patricius Domini servus conscendit ad aulam,
 Cuthbertus denas tenuit ternasque Kalendas,
 Bissenis Sanctus post quem sequitur Benedictus,
 Octavis merito gaudet Conceptio Christi.

APRILIS.

Carnifices nonis Maiæ vincente Kalendis.
 Atque Georgius hinc evectus ad astra volavit,
 Egbertus digna virtutum laude coruscus,
 Astriferum octavis veneranter scandit Olympum.
 Quoque die Præsul penetravit Wilfridus alma,
 Angelico vectus cætu trans culmina cæli:
 Septenis major mundo Lætania claret.
 Ecclesiæ quintis Dedicatio alma colenda,
 Sanctis et Christo ciet æquam in secula laudem.
 Wilfridus ternis superam penetravit in aulam,
 Tempore posterior, non morum flore secundus.

MAIUS.

Jacobus frater Domini pius, atque Philippus
 Mirifico Maias venerantur honore Kalendas.
 Sanctus et Antistes Nonas volat alma Joannes.
 Bis binis sequitur Pancratis Idibus insons.
 Ter quinis Marcus meruit pulsare Kalendis.

JUNIUS.

Junius in mundo Nonis miratur adeptum
 Et summi Lambertii animam trans sidera verti.
 In quosvis quadris Barnabam Idibus æquat.
 Gervasius denis patitur ternisque Kalendis.
 Protasius simul in regnum perenne vocati :
 Et Joannis bis quadris Baptista Kalendis.
 Natalis pulcre festi plaudente corona.
 Martyrio et Paulus lenis ovat atque Joannes
 Doctores Petrus simul et Paulus ternis servantur.
 Maxima quos palma clarat sibi lumina mundus.

JULIUS.

Martini in quartas Nonas Dedicatio fulget.
 Julius in quadris bis gaudet ferre Kalendis
 Jacobum fratremque Joannis more colendum,
 Samsonem quintas celebramus ab orbe Kalendas,
 Sanctificant Abdo et Sennes ternas venerando.

AUGUSTUS.

Maccabei Augusti coronantur mensis in ortu :
 Sanctumque et Xystum octavis tenet Idibus alnum.
 Bis senis victor superat Laurentius hostes.
 Sancta Dei Genitrix senas ter constat adire
 Angelicos vecta inter cætus virgo Kalendas.
 Inde Timotheus undecimas tenet ordine digno,
 Atque simul Martyr sortitur Symphorianus.
 Octonas sanctus sortitur Bartholomæus,
 Bis binis passus colitur Baptista Joannes.

SEPTEMBER.

Idus Septembris senas dedicabat honore,
 Quis meruit nasci felix jam Virgo Maria.
 Octavas decimas Cornelius inde Kalendas
 Consecrat, et Cyprianus simul ordine digno.
 Euphemia at senas decimas tenet intemerata
 Undecimas capit at Matthæus Doctor amænus,
 Mauritius decimas Martyr cum millibus una,
 Quinas sortitur Cosmas sibi cum Damiano.

Michaelis ternas Templi dedicatio sacrat :
Atque bonus pridie micat interpres Jeronymus.

OCTOBER.

Sextas Octobris Nonis Bosa optat habere
Solennes terris, summo qui gaudet Olympo.
Et gemini quinis Ewaldi sorte coluntur.
Paulinus senas tenet Idus jure Magister,
Doctor ter quinis Lucas succurre Kalendis.
Simonis quinis et Judæ vota feramus.

NOVEMBER.

Multipli rutilat gemma ceu in fronte November,
Cunctorum fulget Sanctorum laude decoris.
Martinus ternis scandit super Idibus astra.
Quindenis vitam finivit Tecla Kalendis.
Cecilia merito decimis cum laude migravit.
Clementis læti veneramur festa novenis.
Octavis Chrysogonus ovat vitalibus arvis.
Andreas pridies juste veneratur ab orbe.

DECEMBER.

Ter decimas Daciani Ignatius æque Kalendis.
Bis senis cælum cæpit conscendere Thomas.
Octavis natus Dominus de virgine casta
Martyrio Stephanus septenis alma petivit,
Bis ternis Evangelicus Scriptor penetravit
Angelico vectus tutamine Virgo Joannes
Martyrio tenera prostrantur Millia quinis,
Silvestrum pridias celebramus ab orbe colendum.

V. HYMNI.

1. *De ratione Temporum.*

ANNUS solis continetur
 quatuor temporibus,
 Ac deinde adimpletur duo-
 decim mensibus.
 Quinquaginta et duabus
 currit hebdomadibus,
 Trecentenis sexaginta at-
 que quinque diebus.
 Sed excepta quarta parte
 noctis atque diei,

Quæ dierum superesse cernitur seriei.
 De quadrante post annorum bis binorum terminum,
 Calculantes colligendum decreverunt bissextum.
 Hinc annorum diversantur longæ latitudines
 Quorum quidam embolismi, quidam fiunt communes.
 Brevis quippe qui vocatur communis lunaribus,
 Solis semper duodenis terminatur mensibus.
 Longus autem qui omnino embolismus dicitur,
 Lunæ tribus atque decem cursibus colligitur,
 Brevioris anni totus terminatur circulus,
 Trecentenis quinquaginta, ac quatuor diebus.
 Longus vero lunæ annus in dierum termino,
 Continetur trecenteno, octogeno, quaterno.
 Uno nempe atque decem diebus in ordine,
 Brevis annus anni solis superatur agmine.
 Novem vero embolismus atque decem diebus,
 Pervidetur anni solis eminere cursibus.
 Ac per istam sui semper incrementi copiam,
 Breviorum longiores compensant inopiam.
 Dehinc decem atque novem annorum statuitur.
 Tempus certum quo lunaris terminus porrigitur,

In quo lunæ replicantur cursu quodam subtili,
 Bis centeni terque deni semel quini circuli.
 Hinc et inde ut exigit perseveranda ratio,
 Se per partes dies saltus interserit spatium.
 Intra quoque supra dictum habent semper spatium,
 Dies solis atque lunæ æquum pondus partium.
 Hujus cycli pars vocatur ogdoas anterior,
 Ac deinde appellatur hendecas ulterior.
 Ogdoadi deputantur octo anni priores,
 Hendecade reliquorum destinatur series.
 In hoc cursu fiunt anni breviores duodecies,
 Anni vero longiores supputantur septies,
 Talis quippe cum annorum circulus extenditur,
 In eundem lunæ cursum circulus revertitur.
 Solis vero in id ipsum non recurrit series.
 Donec anni revolvantur octies et vigies.
 Adimpleto sane solis supra scripto tempore,
 Reclinatur absque ullo resistanti rancore.
 His itaque reciprocis alternata cursibus,
 Solis lunæ diversantur tempora temporibus.
 Sed ad prima post annorum recurrent initia,
 Quingentorum ac triginta atque duum spatia,
 In hos cyclo per concursum cœli luminarium,
 Manifesta fiunt festa dierum paschalium.
 Qui porrectus per extensam annorum vertiginem,
 In eandem (ut prædixi) recurrit originem.
 Paschæ vero longos, breves, intellectu varios,
 Hoc excepto multi plures conscripserunt circulos.
 Quos dispoño præterire brevitatis gratia,
 Quorum nobis necnon nota numeri peritia.
 Altum cœlum qui creavit terras atque æquora,
 Doxa regi per æterna Deo soli secula. Amen.

2. De celebritate quatuor temporum.

TEMPORIBUS certis excurrit quatuor annus.
 Explicat et menses triplicatus calculus idem.
 Hinc constat ternos complecti singula menses

Tempora, qui votiva Deo jejunia prisci
 Instituire patres ternis celebranda diebus.
 Horum me causas absolvere, care, petisti.
 Sed magis ex aliis te talia quærere vellem.
 Edere multiplici qui istæc sermone valerent.
 Nam mihi sermonis nec copia suppetit ulla,
 Arcanum neque quid sensus scrutarier istud.
 Atque etiam si quid recti garrire videmur,
 Ridetur, fastiditur, spuitur, laceratur.
 Unde ego decrevi de talibus esse silendum.
 Non ignota tamen perstat sapientia summi
 Judicis, exacturus erit qui credita verbi
 Cum lucro, veniens in majestate, talenta.
 Lucra reportantes penetrabunt gaudia regni.
 Servus iners tenebras trudetur in exteriores.
 Id reputans, vereor celare quod omnipotentis
 Gratia multorum largitur ad utilitatem.
 Accipe quapropter prognosse quod instituisti
 Quærere, et ut recte dictum sit, sedulus ora.

Singula complecti ternos jam tempora menses,
 Fatus eram, ternosque dies celebrare per unum.
 Quodque cibi potusque superfluitate recisa.
 Tres igitur menses totidem compone diebus.
 Ut pro mense dies uno respondeat unus.
 Non primo tamen aut extremo temporis ista
 Mense celebrantur, medius sed ad ista dicatus.
 Hinc sibi transactum conglutinat inde sequentem
 Ut circumpositos, vicino nectare perflet.
 Forsitan et menses qui sint et tempora quæras.
 Talibus officiis quot sanctio prisca relegat
 Tempora, ver, æstas, autumnus, hyemsque vocantur.

Temperiem veris sacrant jejunia Martis,
 Florigeroque nitent veluti vernantia sexto.
 Junius æstatis hac cauma refrigerat unda.
 Temporis incentiva simul carnisque refrenans.
 Quo potius fructu ceteris quam canet aristis.
 Autumnum simili September opimat amœno

Munere quam Bacchi festo jucundior isto.
 Fruge monens jam collecta laudare datorem.
 Ultimus e numero nomen sortitus et imbri.
 Mensis eodem hyberna venustat tempora sero.
 Et quanquam rigidis constringit rura pruinis,
 Creditur hoc certe cœlum reserare sereno.
 Terrigenasque monet Christo accusare piatos.
 Hoc etiam cœlum jucundo rore rigatum.
 Nubibus almifluis justum distillat in arvis.
 Et nullum brutis fructum parientibus arvis
 Viva salutiferum tellus producit hichyn.
 Et licet his animam dapibus pinguescere scimus
 Et vitæ causa fiant hæc cuncta futuræ.
 Nemo tamen cœptum poteris percurrere collem,
 Si desint alimenta vitæ, sumptusque laboris,
 Nec tamen hæc aliunde nisi abs auctore petenda,
 Nec vetat hæc a se nos poscere, sic tamen istis
 Utamur mediis, veris ut in æthere fruamur.
 Talibus ergo modis animarum commoda primum
 Quærantur post hæc præsentis seria vitæ.
 Quis sine non potis humanum subsistere corpus.
 Illa tamen quibus a superis non impediamur.
 Et quia temporibus veniunt hæc singula certis,
 Temporibus quoque largitor laudandus eisdem,
 Maxime laus quamvis ejus nunquam reticenda.

Anni principium ver, principium quoque mundi.
 Semina cunctarum frugum ver trudit ab arvis,
 Fronde nemus vestit, tellurem floribus ornat.
 Jam lætæ vitis turgent in palmite gemmæ.
 Tunc armenta mares repetunt et gramina tondent,
 Usibus hæc nostris jussit servire creator.
 Serviat ergo creatori devotio servi,
 Cui dedit hæc arvis æterna daturus in astris.

Ætas bella ciet gentes æstate moventur.
 His ut compressis tranquilla pace fruamur.
 Liberiusque Deo segura mente vacemus.
 Ecclesiæ pietas pro natis sedula poscit.

Nubila cuncta fugans æstas mundumque serenans,
 Prata secat, frumenta recondit, et horrea rumpit.
 Pro quibus auctori grates fas reddere summas.

Autumnus placidas prætexit collibus uvas,
 Visu jucundas, esu tactuque suaves.
 Quis pressis gratum distillant præla liquorem.
 Arbore poma legit, per cellas una reponit.
 Hæc tellure ferente, sed omnipotente jubente,
 Immemores conditoris, seclique futuri.
 Et quis spes nulla post hæc supera æthera restat,
 Potibus atque cibis distendant ilia largis.
 Hanc sibi pro summo reputantes munere partem
 Christicolæ agitare decet convivia parca.
 Et jugibus votis precibusque instare profusis,
 Supplicibusque patrem rogitare precantibus alnum.
 Adjumenta viæ ferat hæc, non præmia ponat.
 Conferat ista solo donec horum indiget usus,
 Servet at illa polo, quibus est sine nemo beatus,
 Frigore brumali tandem tellure rigente,
 Frugibus exhausta, nec jam patiente ligonem.
 Nullus honos campis, florum jam nulla venustas,
 Torpentes invitat hyems genialis ad ignem,
 Otia, luxuriam, potumque cibumque suadens.
 Convenit hæc precibus parco et compescere victu,
 Illecebras carnis castiget inedia ventris.

Temporibus discreta suis jejunia dixi,
 Rebus ut hoc etiam observatio sancta caducis,
 Conducat carnis dum compede nectimur arcta.
 Restat adhuc aliquid sacratius insinuandum.
 Ecclesiæ siquidem haud aliis sacrare ministros
 Mensibus usus habet, nec non et solibus isdem,
 Ut per grata Deo jejunia corde piati,
 Dignius assumant altaris munia sacri.
 Usus at iste tamen, non humana arte repertus,
 Ecclesiæ proceres illum sacer atque senatus,
 Cœtus apostolicus divino pneumate plenus.
 Instituit sacrumque dehinc transmisit habendum.

Paulus apostolico dudum sacrandus honore.
 Auspicio tali Barnabas necne dicatur.
 Nam scriptura refert verax veraciter illos,
 Cum precibus jejunasse prius, sic ad ista vocatos
 Quosque pari voto comitata caterva piorum,
 Impositis manibus doctores misit in orbem.
 Spiritus ætheria veniens quoque sanctus ab aula
 Jejunos quos repperit orantesque replevit.
 Ergo suis simili hunc etiam fratione ministris
 Ecclesiæ devota fides exoptat adesse.
 Hoc sine nempe Deo condigne nemo ministrat.
 Nec placet ulla Deo tali non igne cremata
 Victima, nec aliter gratum sibi spirat odorem.

In re tam summa nec ipse vacare dierum,
 Mysterio numeroque coruscans creditur ordo.
 Quam bene per ternos jejunia Christicolarum,
 Solvuntur soles, trinum qui numen et unum,
 Trinum personis, unum deitate fatentur :
 Nec minus et sacer est factis in talibus ordo,
 Quartus enim sextusque dies ac septimus istis
 Nonnulla ratione sacris reputatur agendis,
 Sed primos quarta feriam sextamque vocantes,
 Sabbati ab antiqua mutuamus lege vocamen,
 Mercurii Venerisque dies hos prisca vocabat
 Ætas, falsorum venerans portenta deorum,
 Saturnique patrem quem credidit esse deorum.

Quarta nempe die truculentus proditor olim
 Ascita pactum fecit sibi plebe nefanda,
 Traderet ut Christum quo lætificavit iniquos.
 Cum gaudet mundus par est mœrere fideles.
 Rursus eis gaudentibus hos mœrere necesse est
 Hac devota die jejundet concio Christi.
 Qua conspirat iniqua cohors in sanguine Christi
 Certent hi precibus, cum certant fraudibus illi.

Condidit in sexto, lapsumque revexit hominem.
 Omnigena hic et ibi factor pietate redundans,
 Nec vero peccasse die fortassis eodem,

Ac paradisiaca propulsum sede negarim,
 Quo magis ergo die frenanda libido ciborum,
 Quam nece quo merita est punita libido ciborum,
 Hac quoque mortificare decet terrena redemptos
 Membra die qua morte auctoris vivificantur.

Septima cum precibus jejunia casta reposit,
 Hac chorus ille sacratus apostolici ordinis olim,
 Injusta pro morte pii lugendo magistri,
 In sacram protelabat jejunia noctem,
 Præstolando resurgentem ut prædixerat ipse,
 Fluxit ab hinc mos ecclesiasticus iste saluber,
 Sabbata jejument Christi per singula servi,
 Expectentque suum redeuntem a funere regem,
 Morte triumphata spoliis Acherontis onustum.
 Hæc de sacrata serie dixisse dierum
 Sufficiat, nunc ecclesiæ hanc aptare ministris.
 Collibet his qui altari accedunt sorte diebus,
 Sex hujus secli discurrunt ordine certo
 Ætates, quarum quarta legem atque prophetas
 Præcipue constat viguisse, scientia quorum
 Altaris semper debet comes esse ministris.
 Providere patres hoc ipsum significare.
 Officio nam et ob hoc geminatur lectio sacris
 In quarta semper feria per tempora cuncta.

Sexta ætate Deus hunc venit visere mundum
 Factus homo, in quo concordant lex atque prophetæ,
 Signat hoc una die legitur quæ lectio sexto,
 Septima cum senas habeat, titulat duodenas.
 Romana quod in urbe caput quæ dicitur orbis,
 Ob populos varii sermonis in urbe fluentes,
 Tum Græco tum Romano sermone leguntur.
 Taliter ex senis fieri constat duodenas.
 Non sensu vario, sed tantum dispare bombo.
 Hac etiam feria benedictio præsulis ore,
 Confertur Christi formam tenet ipse sacerdos,
 Cætus apostolicus totidem in lectoribus astat,
 Diffundens variis cœlestia dogmata linguis.

Septimus atque dies divinum pneuma figuras,
 Pneumatis ipsius septena charismata namque
 Omonymus Jesu describit ab inde propheta,
 Ergo suos Christus benedicens ipse ministros,
 Munere corda insignit eorum spirituali,
 Cur tamen hoc numero signetur spiritus almus
 Dicere non possunt nostræ jejunia linguæ.
 Sed tamen ipse solet rudentum solvere linguas
 Humanas, ut rite queant proferre loquelas.
 Omnia quem propria collaudant voce creata,
 Qualiter hîc igitur aptetur calculus illi,
 Ut mihi dignetur ræserare fideliter edam.
 Ipse stylum tamen, ipse manum regat oro loquellamque
 Ut se digne queat noster depromere sermo.
 Nullam cerno tamen quem dividat heptadem almam,
 Indivisa manet, partes quia respuit æquas.
 Unanimes quoque reddit eos quos spiritus implet.
 Vel quia septenis discurrunt secla diebus.
 Spiritus omnigena monstratur dote replere,
 Majestate sua quos dignos judicat esse.
 Sed tandem redeamus ad intermissa parumper,
 Dicamusque dies operi cur septima tanto
 Maxime deligitur: vel quid numerus velit iste.

Quatuor atque tribus septem constare videmus,
 Quatuor ex totidem corpus compactum elementis,
 Tres animam signant triplici ratione eluentem.
 Ast animæ conjunctum corpus format homonem.
 Quatuor ergo tribus hominem coeuntia reddunt,
 Sed tria de superis manantia quatuor imis.
 Quæ superis veniunt vegetant terrena potenter,
 Tunc tamen ista bene si copula nexa cohæret,
 Et tria conficiunt septem conjuncta quaternis.
 Exterior cum homo, et interior conjurat amice,
 Et mens carnali, vitiorum peste subacta,
 Imperat, ac luteum subservit ad omnia corpus,
 Hic offert domino libamina grata minister.

Tres etiam fidei præterdere symbola possunt,

Trinum nempe fatemur et unum credere nosmet,
 Trinum personis unum deitate perenni,
 Quatuor at totidem virtutibus astipulantur,
 Quis manet insignis cujusquam vita fidelis,
 Quatuor ergo manent fieri quid debeat atque
 Cultorem exercent fidei ne torpeat otio,
 At tria propter quid faciat quodcunque laborat,
 Quatuor ergo tribus, tria constat egere quaternis.
 Nempe fide sine nemo placere Deo valet unquam,
 Nec placet hunc quisquis nudo sermone fatetur,
 Mortua quippe fides, quam non comitabitur actus,
 Sed tria cognatis socientur jure quaternis,
 Alma fides operi concordet, opusque fidei,
 Ut post in summam pulchra compage red acta,
 Septenam pariant per secla futura quietem,
 Septima quippe dies, requies est dicta creantis,
 Hanc sacri semper debent optare ministri,
 Actibus atque fide suspirent semper ad istam,
 Admoniti semper numerorum cardine sacro.

Debet apostolici quoque dogmatis esse minister,
 Haud expers numero quod designatur eodem *
 Partibus ille suis alternæ multiplicatis,
 Culmen apostolici duodenum signat honoris,
 Sive quater dicas ternos, ter sive quaternos,
 Tramite diverso callem aggredieris eundem,
 Septimus ergo suis duodenum partibus explet,
 Et merito modo quo septena charismata mundo
 Excellenter apostolicus primum edidit ordo,
 Ergo dies rebus tantis electa gerendis,
 Hortatur dignos sese præbere ministros,
 Doctrina fidei cum dote spirituali.

Fessa camœna jugem festinat rumpere finem,
 Pauca reluctantem revocant sed feria vatem,
 Sabbati adhuc nosmet non contemnenda morantur
 Otia quæ cogunt causas exponere tantas,
 Cur non nos aliis liceat sacrare diebus,
 Error quippe novus nostro sub climate nuper

Exortus serpit, cui respondere coarctor :
 Pontifices siquidem nostri qua Christus Averno
 Surrexit, celebras hæc redit solennia tentant,
 Quis si nulla foret quæ reddi causa valeret,
 Debuit auctorata patrum satis esse vetustas,
 Sabbati ad ista diem quos muna semper agenda,
 Delegasse liquet, vespertinum quoque tempus.
 Justum quippe putaverunt hac temporis hora.
 Sacerdos tractanda quibus pia victima constat,
 Tempore quo est eadem mactata crucis super aram
 Victima, quos quia jejunos hæc sacra repossunt.
 Non sunt hac celebranda die qua vita revixit,
 Jejunare die mos ecclesiasticus illo,
 Nam perhibet quoniam turpe est mœrere redemptos,
 Devicta cum surgit eorum morte redemptor,
 Vespere jejunos igitur cum talia poscant.
 Præfatoque die cuiquam sit Christicolarum
 Jejunare nefas, alius quærat ad ista,
 Aptior ac nullus mihi præcedente videtur
 Sabbato, in hoc etenim vigilantes censeo servos,
 Ac sobrios : larga quoque dapsilitate piatos,
 Victorem præstolari de scammate Christum,
 Ejus in occurso, dignosque parare ministros.

Nec illud nos prætereat, quod septimus istis
 Jure dies sacris, antiquo est more dicatus,
 Nam gradibus totidem respondet calculus idem,
 Septem quippe gradus hi sunt quæ hac luce sacrantur,
 Quos quia perlongum est exponere nomina tantum,
 Dicemus quoniam fastidia longa cavemus,
 Claviger et lector, exorcista, acolitusque,
 Hypodiaconus, et levita et presbyter ipse,
 Pontificem sane non ista lege teneri
 Dicimus, hinc etenim festiva luce dicari,
 Maxime qua Christus læto surrexit oportet,
 Cujus in ecclesia personam ferre videtur,
 Rectius ergo die quo sublimabitur iste,
 Quam quo sublimis de morte revertitur ille.

Ut sic ecclesiæ releuet nunc iste dolorem,
 Sicut apostolicum tunc depulit ille timorem,
 Et velut ille resurgens exhilaravit amicos.
 Sic sibi commissos hic nunc soletur alumnos,
 Constat enim quia cum decedit episcopus istinc,
 Abscessu capitis tristari membra necesse est,
 Cumque reformatur divina sorte vocatus,
 Ecce alacres cuncti posito mœrore resultant,
 Surgentem velut excipiant de funere Christum,
 Quapropter quisquis defuncti in sede locatur,
 Hac nobis ratione videtur et alter et idem.

Nec illud ratione reare carere dies quod
 Primus et octavus suffecto præsole gaudet,
 Ordine qui octavus perstat sed æulmine primus,
 Septem quippe gradus præfatos scandat oportet.
 Post tanto primatus sublimet ut honore.
 Ecce typum quoque fert et in hoc antistes Iesu,
 Non tantum quod morte die hac surrexerit ille,
 Verum idcirco die Christus surrexit in ista,
 Ut pateat quia principium sit finis et ipse,
 Ex quo cuncta fluunt, ad eundem cuncta recurrunt,
 Primus et octavus, quia conditor atque beator.
 Ipse creavit enim ipse octava ætate beabit.

Vos rogo pastores subtiliter inspicientes,
 In quanto vos Christus honore locarit at ipsum
 Collatum rursus quo fasce gravavit honorem.
 Sic gregis este caput, summi ut pastoris adesse
 Membra queatis, ut ex illis non vestra, sed ejus
 Lucra requirentes ab eodem pascua vitæ
 Sumere possitis, commissa plebe sequente,
 Non vos ira truces reddat, non gratia molles,
 Quos Christus evocat læto, vos solvite vinclo
 Pascite pane gregem Domini nunc spirituali,
 Angelico vos pane frui concedat ut ille,
 Exemplo mage quam sermone gerenda jubete,
 Tunc recto ad vitam ducetis calle futuram,
 Si factis illam moneatis et ore petendam,

Gallus uti propriis semet prius excitat alis,
 Sic demum auroræ venientis præcinit ortum,
 Sic ad agenda manum præsul quæ dixerit ore,
 Exerat ipse prior mihi tunc audire libebit,
 Munus ab ore manumque patres contemnite quæso
 Excæcant etiam sapientes xenia crebra,
 Simonis exitium lepram vitate Iezi,
 Callidus iste sacrum sibi pneuma putavit emendum,
 Carius infœlix quod posset vendere multis,
 Quodque Deus gratis offert venale putavit,
 Unde miser barathri dimersus ad ima profundi
 Truditur, inferno dum præcipitatur ab alto,
 Sidera qui levitate petens in Tartara demens,
 Corruit ablatis nequiens incidere plantis,
 Dum male collatis altum petit æthera pennis,
 Alter et ipse parem molitus texere fraudem,
 Indultam larga Domini pietate salutem,
 Accipio precio dum gliscit vendere morbo,
 Quo fuerat qui dignus erat relevatus eodem,
 Multatur tota cum posteritate misellus,
 Hæc jugiter metuenda patres exempla cavete,
 Munia quis imponatis perpendite sacra,
 Justis ne subducentes tribuatis iniquis,
 Sæpe recensentes summus quod doctor alumno
 Præcipit, ut nulli citius necdumque probato,
 Imponendo manus pravis communicet actis,
 Sic et vos nisi discussis examine longo,
 Sacra ministerii committere jura cavete,
 Ne mihi succensete precor, patres venerandi,
 Morbida pastores quod ovis præsumo monere.
 Sæpius omnipotens junioribus abdita pandit,
 Lege nec arctatur divinus spiritus ulla,
 Consilium Domino persæpe dat utile servo,
 Ista per excessum de præsulis ordine dicta
 Sufficiant, tandem redeamus ad intermissa
 Dicendum quid velit sibi lectio paucis,
 Septimus iste dies sibimet quam vindicat unus,

Quod septem requiem designent sæpe relatum,
Ast operi senos aptamus convenienter,
Hoc etenim numero bonus omnia condidit auctor,
Secula discreverunt senis ætatibus ista,
In quibus assiduo requies speranda laboris,
Nec sane series est contemnenda tomorum,
Quatuor ante sacra quam consecratio fiat,
Quinta sub articulo decurritur ordinis ipso,
Sexta diurna manet, solito quæ more refertur,
Quatuor ore gradus, monuit psalmista canoro,
Præcipua semper benedicere laude tonantem,
Israel Aaronque domum, Levi quoque, necnon
Et quicumque timent dominum de gentibus illis,
Israel Hebræa signat de plebe vocatos,
Pontifices sacros Aaron domus inclita pandebit,
Exprimit at reliquos Levi domus ampla ministros,
At dominum metuens vocitatur cætera plebes
Omnis in his autem consistit turba fidelis,
Lectio quod signat præcedens rite quaterna,
Hæ quoque mutantur per tempora quatuor anni,
Temporibusque leguntur eisdem convenientes,
Quinta semper eadem recitatur et ordine eodem,
Unde liquet quoniam ad tempus non ista refertur,
Ergo viros spectat specialiter ista sacrandos,
Ardentis reserens incendia sæva camini,
Quis justos hostis perstabat adurere sævus,
Stinguitur haud tamen his divini fervor amoris
A quo nulla pios revocat stipulatio mundi,
Et quamvis instanter eos trux urgeat hostis,
Ignibus assiduis vitiorum fomite pastis,
Quique Deo digni existunt illumque precantur,
Ipsius auxilio procul ignea tela repellunt,
Et licet ille deis cervicem flectere falsis,
Suadeat ut nunc narratur fecisse tyrannus,
Cogere ad istud eos nulla ratione potestur,
Ut quos nulla sibi prosternit dira Cupido,
Nec sculptum blanda venerantur imaginem nummum

Ad quod signandum mos est hac in prece semper,
 Ex illa quæ est edita, pos illamque refertur,
 Erectos atque stantes orare fideles,
 Nec genua ad terram curat deponere quisquam,
 Cum reliquis studeant hoc preconante ministro.
 Poplitibus flexis stratique solo tenus omni
 Corpore contrito dominum quoque corde precari,
 Ut pateat distantia quanta sit inter eorum
 Illorumque preces, qui numina falsa verentur,
 Cum prosterni illi dicuntur, stare volunt hi,
 Sed quia fornacis fit mentio semper in istis,
 Ordinibus libet indignare quod inde queamus
 Elicere haud tam crebra iteratio cassa putanda est,
 Nullus ad officium divini accedere cultus,
 Rite potest quem non tentatio dira probarit,
 Hæc non immerito flammis signata camini,
 Attestatur idem scripturæ pagina sacræ,
 Vas veluti Samium fornax examinat urens,
 Haud aliter justum tentatio purgat acerba,
 Nec quod elegit dominus succumbere norunt,
 Ipse etenim vires in se fidentibus addit,
 Qui cum victores fuerint certaminis ut jam
 Ignibus excelsum valeant laudare sopitis,
 Jucundumque Deo reboare fideliter hymnum,
 Rite ministeriis possunt aptarier almis,
 Munia non illis aliter committere tanta
 Censeo, ni valida veluti fornace probati,
 Per multos discant cœlestia adire labores,
 Quatenus æterno socientur in æthere regi,
 Cujus hic obsequiis devoto corde ministrant,
 Quique suos secum fore dixit in arce ministros,
 Innuit hoc illis semper præmissa camini,
 Mentio deinde sequens extinctis ignibus hymnum,
 Hic bene certantes, illic cantare quietos.
 Omnibus erga illos igitur jam rite peractis,
 Fulmine mox Paulus illos tonitru excipit, et quæ
 Sint peragenda dehinc hortansque minansque prefatur,

Et recte testamentum vetus ante sacrandum,
 Inde novum legitur domini jam in sorte redactis
 Admoneantur uti vitam moresque novare,
 Atque novum vetere exuti sectentur homonem,
 In sortem quicumque Dei transire merentur,
 Nec vacat hoc veteris quod primum quinque leguntur
 Sexta novi, sed quinque sacrandis, sexta sacratis,
 Ætates pressæ caligine quinque fuerunt,
 Sexta novo totum respersit lumine mundum,
 Et quicumque sacris Domino miserante dicatur
 Officiis, tenebras pellant erroris aviti,
 Ad lucemque novam studeant migrare necesse est.
 Quinque per ætates servili quique timore
 Per servum missa serviebant lege tonanti,
 In sexta nati jam dicimur omnipotentis,
 Et regale genus, regale sacerdotiumque,
 Membra sacerdotis summi regisque per omnis,
 Participes autem existant licet hujus honoris,
 Quique deum concordi mente fatentur et ore,
 Præcipue tamen hi qui participare merentur :
 Nominis atque sacerdotis dicuntur et ipsi,
 Hi vetere ac servili igitur formidine pulsa,
 Natorum servire magis gratentur amore,
 Sicque sacerdotes se severissime norint,
 Ne tamen hinc illos elatio pulset inanis,
 Quamque graves humilesque ministeria ista requirant,
 Qui sequitur presso signat modulamine tractus,
 Quod talis humilem pandat modulatio mentem,
 Plurima sunt exempla quidem, sed sufficit unum,
 Vindicat hunc semper sibi quadragesima cantum
 Quo Christi populus nullo mage tempore semet
 Submittit, jejunando atque precando benignum
 More dehinc solito fiunt solennia missæ.
 Cum sibi convenient cuncta hæc pulcro ordine rerum
 Judicioque his nemo resistere quiverit æquo,
 Quantum desipiat liquida ratione patescit,
 Judicat hæc alio quicumque die celebranda,

Illo quem statuere patres temere intermisso
 Officium hoc alius cum non sibi vindicet ullus,
 Et statuta patrum nulla ratione priorum
 Vellere conveniat, paulo doctore iubente,
 Angelus excelso veniens si forsan Olympo,
 Et vobis aliud cupiens imponere dogma,
 Tentet ab hoc fidei . . . deflectere calle,
 Quam per nos dominus voluit diffundere mundo
 Ac si blasphemum laribus propellite vestris,
 Nec minus hoc etiam scriptura fatetur avita,
 Antiquos fines ne transgrediare parentum.

In tumidum fragili cum lindre cucurrimus æquor
 Quæ licet illisa scopulis, quassata procellis,
 Littoris optata tandem tellure potitur:
 Nec vero mirum discrimina plura tulisse,
 Intentata prius sulcavimus æquora cuiquam,
 Nam quos Romanæ extollit facundia linguæ,
 Antiquis trito nituntur tramite cuncti,
 Scylleum pelagus Maro remige sulcat Homero
 Pindarico vates incedit calle Sabellus,
 Lucilium sequitur satyræ mordacis amator:
 Comicus eximio regitur doctore Menandro,
 At nostram ductor præcessit nemo Thaliæ.
 In scabros impegit ob hoc erronea cautes,
 Sed spirante Deo Zephyris felicibus acta,
 Jam portus pleno tandem subit hostia velo.

3. *De variis computi regulis.*

ADVENTUM domini non est celebrare Decembri,
 Post ternas nonas neque quintas ante calendas,
 Pascha nec undenas Apriles ante calendas,
 Nec post septenas Maias valet esse calendas,
 Virgo puerperio dedit anno signa secundo,
 Illius magni cycli modo bis revolvit,
 Trigintaque duos quingentos qui tenet annos,
 Virgo puerperio dedit anno signa secundo,
 Illius angelici dantis paschalia cycli,

Qui constat denis annis simul atque novenis,
 Octavus decimus fuit et tunc temporis annus,
 Lunarisi cycli prope qui par versificali,
 Solaris nonus cycli fuit et bissexus,
 Tempore præterea fuit hoc indictio quarta,
 Quatuor undenas sol, luna tenebat epactas,
 Lunarisi jam vult luna cyclus oriri,
 Annis qui denis protenditur atque novenis,
 Cycli solaris fit Martis origo calendis,
 Pagina magniflui quæ dicitur area cycli,
 Phœbes et Solis cyclis compacta gemellis,
 Qui sibi septenos quater ad spatium capit annos
 Confert centenos triginta tresque bisextos,
 Trigintaque duos quingenos insimul annos,
 Temporabis duo tot jejunia mensibus in tot
 Menses temporibus, jejunia mensibus insunt,
 Hi sunt September, Mars, Junius, atque December,
 Martius a feria titulat jejunia quarta,
 Junius hebdomadas a septem bis numeratis,
 Constat certus item Septembri terminus idem,
 Nec decimus nonas Jani notat ante calendas.

Anno solari tribuunt hac arte periti,
 Ter centum spatium, decies sex, quinque dierum
 Quinquaginta inde hebdomadas facies geminasque.
 Concurrens primus manet ille superfluus unus,
 Assumes unum sic unumquemque per annum,
 Quæ cubat in septem, cautus transcendere legem,
 Succrescunt gemini, quarto ratione bisexti.

Anno communi stat paschæ terminus omni
 Sex ascendendo numeratis bis minus uno,
 Lunarisi tanto quia solari minor anno,
 Ultimus est annus veruntamen excipiendus,
 Qui saltus lunæ bis sex capit ex ratione,
 Embolismali stat paschæ terminus omni
 Descensu denis numeratis atque novenis.

Solaris tanto quia lunari minor anno,
 Sol vult zodiaci signum per quodque morari,

Trigintaque dies, horasque decem mediamque,
 Conficis inde dies tercentenos decies sex,
 Ter quæ sol signa graditur cum sint duodena,
 Quinque dies denis facis ex remanentibus horis,
 Quippe dies quævis fit ab horis bis duodenis,
 Nam cum nocte diem solidum natura dat omnem,
 Ast ex dimidia quadrantem conficis hora,
 Una dies quarto per quem succrescit in anno,
 Quæ repetit senas tibi Mars inserta calendæ,
 Annus solaris lunarem vincit epactis,
 Quas dicunt Græce, superaddimenta Latine,
 Versibus hæc sese voluunt paschalibus usque,
 Principium primo quibus est et finis in imo,
 Quas in Septembris debet mutare calendis.

Annus communis stat mensibus ex duodenis,
 Embolismalis magis uno quam duodenis,
 Unus enim mensis concrevit tunc ab epactis.
 Discretus signis est zodiacus duodenis,
 Extant signorum menses tot ad instar omnium,
 Triginta Phœbus signorum quodque diebus,
 Atque decem semis cessim perlabitur horis,
 Fiunt inde dies tercenteni decies sex,
 Quos inter menses bis sex disponere debes,
 Quinque dies denis facit ex remeantibus horis,
 Quos quia distribui nequeunt, debes dare Marti;
 Cur potius Marti? tribuit quia Romulus illi,
 Menses bis quinque statuens qui principe Marte.
 Principe cur Marte? coluit quia pro genitore,
 Ejus successor Numa binis extitit auctor,
 Si numerum mensi dare vis ratione sequenti,
 Sume dies mensis numerum quoque junge prioris,
 Divide per septem numerum sibi dans remanentem,
 Per septem quare? quia sic hebdomada stare
 Debet, quos junge quibus extat non aliunde,
 Si libeat scire numerus sibi quid velit iste,
 Annos per septem concurrentes sibi junges,
 Ut capias per te ferias, ubi quæque calendæ,

Fiet enim numerus, vel septem vel minus aut plus,
 Si septemve minus feriam sic dicit, si plus.
 Ablatis septem, numerum sibi da remanentem,
 Hos da Septembri, Marti quos ante dedisti.
 Ex hoc incipiens, quia sic Ægyptia vult gens,
 Si numerum mensi dare vis ratione sequenti,
 Sume dies mensis numerum quoque junge prioris,
 Quo facto mensi sua vult lunatio demi.

Ascribas mensi remanentia pone sequenti,
 Discas si nescis quota sit lunatio quævis,
 Mensibus est luna paribus vigesimanona,
 Crescit in imparibus ætas trigesima, cujus
 Hoc in catalogo mensurus nunciat ordo.

Si libeat scire numerus sibi quid velit iste,
 Huic numero jungas anni præsentis epactas,
 Colligitur numerus triginta vel minus aut plus,
 Trigintave minus si sint tota Cynthia, si plus,
 Triginta demas remanentibus et liquet ætas,
 Sic alii menses mensi respondet in horis,
 Par Janus mensi decimo, Februusque Novembri,
 Martius Octobri, par est September Aprili.
 Maius Sextili, par Junius est tibi, Juli.
 Ecce dies nosti quia sit præsentia Phœbi.

Sunt duo legitimi tamen intervalla diei.
 Unum nocturnum vocitant, aliudque diurnum,
 Hac sunt quippe diæ viginti quatuor horæ,
 Horarum spatia duodena subindicat hora,
 Jam proprie spatia tria subjungere diurno.
 Mane quidem, mediasque diem summam prope noctem.

Sicut mens populi, variatur origo diei,
 Ex ortu Phœbi putat hanc Chaldæus oriri,
 Sed gens Ægypti, putat ortu noctis oriri,
 Nocte putat media Romanus ut inchoet ipsa,
 Inde solent galli cantare futura diei.
 Lux quæ prima fuit, noctem præcedere cœpit
 Adæ lætitiâ portendens ante ruinam,
 Quam bene formatus cecidit sub nocte reatus,

Nunc sequitur noctem lux vincens in cruce mortem
Restituens hominem vitæ tenebras patientem.

Ordo planetarum variat seriem feriarum,
Quippe dies a diis placuit vocitare poetis.
Tertia Martis erat, Stilphontis quarta manebat,
Inde Jovi quintam tribuendo vocant Jovianam.
Sexta fuit Veneris, postrema deum genitoris,
Has diis addebant se quis constare putabant,
Juvit temperiem Jupiter Cyllenius artem,
Pneumate sol una Mars sanguine corpore luna,
Vel dedit humorem, Venus ipsa libidinis ignem.

Nostro more dies feriæ sunt nomen habentes,
A fando feriam jam credimus esse vocatam,
Prima dies etenim fuit hujus nominis olim,
Qua fas est fari, divina simul feriari,
Vel quod fiat ait Deus omnia quando creavit,
Hebdomadam facimus septem constare diebus,
Quam solet Ægyptus tot ad annos dicere tempus.
Profesti festi sunt atque dies feriati,
Præterea fasti dicti sunt atque nefasti,
Sunt hominum festi, causa quædam profesti.

Est mensis Græcum, de lunæ nomine tractum,
Nomine quis lunæ, quia menes luna latine.

Per se divisi sunt tempora quatuor anni,
Quorum nomina, ver, æstas, autumnus, hyemsque,
Respiceret Boream vernali tempore Titan,
Quod noctes tempus solet exæquare diebus,
Martis in octonis eris ejus origo calendis,
In nonaginta durando diebus et una.

Cum calefit Boreas per solem mox fit et æstas,
Tempora nocturna breviat spatiando diurna,
Junius octonas jubet hanc intrare calendas,
In nonaginta durando diebus et una,
Æstas ex igne stat, ver et ab ariditate.
Assolet autumnus noctes æquare diebus,
Et cupit octonis Septembris adesse calendis,
Perdurando tribus nonagintaque diebus,

Sic ex algore stat semper et ariditate.

Reddit hyems frigus cum sit prope sol alienus,
 Cum sunt nocturna proluxa minuta diurna,
 Quæ decimi mensis orditur in octo calendis,
 Tempore denorum novies contenta dierum,
 Hæc ex algore stat semper et ariditate.

Annus ad ecclesiam super his habet allegoriam,
 Ecclesiæ designat hyems incommoditates,
 Tempestas quando fit cum glacie, nive, turbo,
 Æstas est fidei neglectus et ultio Christi.
 In qua doctrinæ siccantur ab ariditate :
 Ver novitas fidei post vim nivis et glaciei.
 Nobis, occisi quo pascha tenebimus agni,
 Cum venit autumnus proventum fertilis annus,
 Cœtibus ecclesiam sanctorum dans venerandam.

Ver tempus dicunt quo semina cuncta virescunt,
 Cum vites gemmis tellus vestitur ab herbis,
 Est æstas tempus quo fervet in omnibus æstus,
 Credimus autumnum de tempestate vocatum
 Quando cadunt folia, sunt tempestivaque cuncta,
 Fert hemisphærio cognomen hyems super uno,
 Sol quia tunc volui solet in spatio breviori,
 Dicitur hæc bruma vel quæ brevis est, vel ab esca
 Hinc imbrumari solet ad fastidia vesci,
 Est tamen hybernum spatium pro parte vocatum,
 Vernum compositum veluti dicas hybernum,
 Ver, æstas, menses autumnus, hyems retinet tres,
 Ex quo sunt tantum menses discreta secundum,
 Ver, æstas et hyems fit adulta, ne præceps
 Sic est autumnus novus et præceps et adultus,
 Cum venit autumnus nimium viget undique morbus,
 Aera namque calor depravat et obvius algor.

Non minime passi Gentiles ante feriri,
 Contribuere Jovi quasi tempora quatuor anni
 Materia varias, non forma quatuor urnas,
 Factas argento, ferro, vitro, quoque plumbo,
 Fert risum crater Jovis hic argenteus et ver,

Ferreus æstatem Vulcani gestat et ignem.
 Vitreus autumnum Junonis et ubera largum.
 Vas hyemem plumbi capit interitumque Saturni.

Exortis tenebris nox est absentia solis.

Dicunt philosophi noctem contingere nasci.
 Vel quod vergentes efflat sol languidus ignes,
 Vel quia qua supra in terras cogitur infra,
 Nox aptum nomen sumpsit cum visibus obsit.
 Solsticii spacium, solis statione vocatum,
 Ipso quod stante crescunt noctesve diesve,
 Æstivum cancro, brumale fit in capricorno,
 Ut duo solstitia, duo sunt in noctibus æqua.
 Quod nox atque dies habet horarum parientes,
 Autumnale libra, vernale responderat Ammon.

Est mensis primus, vel Jani nomine dictus,
 Olim gentili qui more Deus fuit anni,
 Vel quod janua sis per quam venit annus et exit,
 Ex ipso frontem nunc appellamus eundem.

Februus est Pluto, mensis Februarius ex quo,
 Nam superis ille stetit ad sacra manibus iste.

Martius a Marte vel debet nomen habere,
 Dicitur aut ideo quia jungit plura marito,
 Anni principium fuit hic mensisque novorum.

Dicitur Aprilis pro jure quod est aperilis,
 Quo plantæ germen reddunt animantia prolem.
 Rus nive, nube polus, quo liber turbine pontus.
 Rus redit agricolis, polus astrologis, mare nautis.

Est Maia Maius Hermetis matre vocatus,

Hæc embolismis loca sunt ascripta locandis.

Deutrum September recipit primumque December,
 Sextum Sextilis regio quintumque Novembris,
 Quisque suo nonas permittit habere quaternas,
 Martis trite diem nonarum sume priorem.

Ad bine ternas Martis cape septime nonas,

Prima necat Jani, nocet astans septima fini,
 Quarta necat Februi, nocet astans tertia fini,
 Mars tua frons cuspis, prope finem quarta fit aspis,

Aprilis decimam, notat undecimam prope caudam,
 Tertia mors Maii sed septima proxima fini,
 Junius in decimo ferit et quindenus ab imo.
 Alter ab undecimo nepa Juli, nonus ab illo,
 Augusti primus ferit et de fine secundus,
 Stat Septembris acus hinc tertius inde decenus.
 Octobris stat acus hinc tertius inde decenus,
 Quinta necat capitis, sed tertia fine Novembris,
 Frontis septenam notat ultimus ordo decenam.

Anni sextilis disponitur ordo Decembris,
 Quartanis nonis tribus atque bis octo calendis
 Julius est pariter mars Maius, et ogdoas imber
 In senis nonis septemque decemque Decembris,
 Junius, Aprilis, Septembris itemque Decembris.
 Quartanis nonis, ter quinque tribusque calendis.
 Quartanis nonis Februus bis et octo calendis
 Concordant menses Octobris idibus omnes,
 Ducunt ergo dies triginta bis duo menses,
 Viginti Februus fit solus et octo diebus.
 Quolibet in reliquo quater octo dies minus uno.

Scire volens feriæ sint cujus quæque calendæ,
 Ad concurrentes componas has feriales.
 Janus Maio tres dat, Junius hinc Februo sex.
 Septem Septembri decimus, Mars quinque Novembri,
 Aprilis tecum defendit Julius unum.
 Quatuor Augustus capit, October duo solus.

Si bene perpendis quota constat luna calendis
 Lunares jactas hos instantes ad epactas,
 Quinos September quinos habet ogdoas imber,
 Nonus habet septem, decimo præstabit eosdem
 Aprilis Februo deca dat Mars tertia Jano,
 Maius in undenis est, Junius in duodenis,
 Bis septem Sextilis habet, deca Julius et tres.

Tempus habens ævi speciem dat motio mundi.
 Constans præteritis, præsentibus atque futuris,
 Dicitur hanc ob rem tempus, quia temperat orbem;
 Ipsa probat ratio, quia triplex temporis ordo,

Naturæ jussu stans aut auctore vel jussu.

Sol et luna suum duce natura facit annum,
Sol per quinque dies, ter centenos decies sex,
Unius solidi juncto quadrante diei,
Per tot luna dies annis communibus ires,
Si tamen hoc spatium tibi sex et quinque dierum,
Crescis ter denis embolismalibus annis.

Mensis ut est usus fit bis ter quinque dierum.
At tamen hic usus, non est usus, sed abusus,
Cum neque luna suum, neque sol faciant ita cursum,
Cursus enim lunæ salva saltus ratione,
Fertur ut est horis minor hoc spatio duodenis.

Fitque decem semis mora solis longior horis.
Diva vel humana vis est auctoris habenda.

Edicto Domini statuentis jura Moysi,
Aufert ruris opus Judæo septimus annus,
Rerum mortalis habita gravitate jubentis.

Romani ludos repetunt post quatuor annos,
Ac hosdem quatuor recipit Februarius anno.

Tempus inest atomis, momentis atque minutis,
Partibus, ostentis, punctis, quadrantibus, horis
Atque diebus et hebdomadis et mensibus, annis,
Et lustris æque, seclis, ætatibus atque.

Atomus in nostra sonat indivisio lingua,
Quinque manent causæ, solet in quibus atomus esse,
Sol numerus, tempus, necnon oratio corpus,
Atomus in sole, vult floccus pulveris esse.
Atomus in numero, monas est ejus origo.
Atomus in tempus, citus est oculi velut ictus.
Atomus in voce, stat singula littera per se.
Atomus in corpus, cui vix aderit color ullus.

Atomus ostenti, tota portio debet haberi,
Fit ter centena sive bis duo, bis quadradena.
Ostentum vere decies pars sexta fit horæ.
Hora fit ex punctis quinis, bis quinque minutis.
Sex habet ostenta decies, partes decapenta,
Fit per moneta quater hoc est dena serenta,

Punctus particulis ternis, geminisque minutis,
 Octo momentis simul ostentis duodenis.
 Reddere vult unum pars bina hemi, minutum,
 Bis duo momenta faciens ostentaque sena,
 Quatuor ostenta sunt una parte retenta,
 Et momenta duo geminæ partes et ab imo,
 Momentum solet ostentum dare semis et unum,
 Sol horam punctis dat quinis luna quaternis.

4. *De Universis Dei Operibus.*

PRIMO Deus cœli globum
 Molemque terræ condidit,
 Terram sed umbris abditam
 Abyssus alta texerat :
 At per dies ætatibus
 Labentis ævi congruos
 Ornavit orbem, et æthera,
 Cunctamque mundi machinam :
 Prima Creator seculi
 Die tenebras effugans,
 Aquis adhuc absconditum
 Lampavit orbem lumine.
 Lucis beatæ gaudiis
 Mundi replevit incolas,
 Ætate mox altissimus
 Prima Creator seculi
 Locatur inter cærula
 Dei secunda maximus
 Poli globus: divisaque est
 Utrinque lympha labilis.
 Primo secundæ tempore
 Ætatis arca mystica,
 Hinc inde concurrentia
 Locatur inter cærula.
 Lucente sæcli tertia
 Die, fluens sub æthere
 Abyssus alta subsidet,

Virensque paret arida.
 Electa proles Abrahæ
 De perfidorum fluctibus,
 Ætate florens claruit
 Lucente secli tertia,
 Quarta jubar sublimium
 Die micabat siderum,
 Polo soloque fulgidam
 Lucis daturum gratiam.
 Hebræa gens Davidico
 Regno refulsit inclyta,
 Ætate pandens actuum
 Quarta jubar sublimium.
 Novum genus progignitur
 Quinta die de limpidis
 Nascens aquis natantium
 Volantiumque sub polo.
 Ætate quinta in Chaldea,
 Pœnam luente Judea,
 Fidelium de perfidis
 Novum genus progignitur.
 Sexta creatus est homo,
 Dei Creatoris sui
 Imaginem qui præferens
 Semper beatus viveret.
 Summus creator omnium,
 Per quem creatus est homo,
 Ætate filius Dei,
 Sexta creatus est homo,
 Obdormienti splendida
 Plasmatur Adæ fœmina,
 Os illius ex ossibus,
 Ex carne carnem proferens.
 De carne Christo propria,
 Et sanguinis mysterio
 Jam sponsa nata est in cruce
 Obdormienti splendida.

Post facta celsa conditor
 Die quiescens septima,
 Eam vocari in secula
 Et esse jubet sabbatum.
 Ætas quietis septima
 Post hoc futurum est seculum,
 Qua sabbatizat cum suis
 Post facta celsa conditor.
 Octava restat ceteris
 Ætatibus sublimior,
 Cum mortui de pristino
 Terræ resurgent aggere,
 Vultumque Christi perpetes
 Justi vident amabilem,
 Eruntque sicut angeli
 Cœlesti in arce fulgidi,
 Quam nobis ad se semitam
 Ostendit ipse prævius
 De matre natus virgine
 Deus Deique filius.
 Nam morte mortem destruens
 Sexta subegit
 Quievit ast in sabbato,
 In corde terræ conditus :
 Vitæque prima sabbati
 Surgendo pandit januam,
 Suisque congaudentibus
 Ascendit ad thronum patris.
 Et sex in hujus seculi
 Ætatibus nos præcipit,
 Nostram ferendo jam crucem
 Jus omne leti vincere.
 Intrabimus post omnia
 Devicta mundi prælia,
 Carnis soluti vinculis
 Vitæ perennis sabbatum.
 Sequetur una Sabbati

Claudenda nullo termino,
 Cum carnis immortalitas
 Eterna nobis redditur.
 Sic carnis atque spiritus
 Bino potiti gaudio,
 Scandemus ad cœlestia
 Regni perennis mœnia.
 Quo nos venire quæsumus,
 Concede, sancta Trinitas,
 Unumque te cognoscere
 Verum Deum per secula.

Gloria, &c.

5. *De Natali Innocentium.*

Hymnum canentes martyrum
 Dicamus Innocentium,
 Quos terra flentes perdidit,
 Gaudens sed æthra suscipit.
 Quorum tuentur angeli
 Vultum patris per secula,
 Ejusque laudant gratiam,
 Hymnum canentes martyrum.
 Quos rex peremit impius,
 Pius sed auctor colligit,
 Secum beatos collocans,
 In luce regni perpetis.
 Qui mansiones singulis
 Largitus in domo patris,
 Donat supernis sedibus,
 Quos rex peremit impius.
 Bimos et infra parvulos
 Herodis ira perculit,
 Finesque Bethlemiticos
 Sancto respersit sanguine.
 Præclara Christo splenduit
 Mors innocens fidelium,
 Cœlis ferebant angeli
 Bimos et infra parvulos.

G

Vox in Rama percrebuit,
Lamenta luctus maximi,
Rachel suos cum lacrymis
Perfusa flevit filios.
Gaudent triumpho perpeti,
Tormenta quique vicerant,
Quorum gemens ob verbera
Vox in Rama percrebuit.
Ne, grex pusille, formides
Dentes leonis perfidos,
Pastor bonus nam pascua
Vobis dabit cœlestia.
Agnum Dei qui candidum
Mundo sequeris tramite,
Manus latronis impias
Ne, grex pusille, formides.
Absterget omnem lacrymam
Vestris pater de vultibus.
Mors vobis ultra non nocet
Vitæ receptis mœnibus.
Qui seminant in lacrymis,
Longo metent in gaudio,
Genis lugentum conditor
Absterget omnem lacrymam.
O quam beata civitas,
In qua redemptor nascitur,
Natoque primæ martyrum
In qua dicantur hostiæ
Nunquam vocaris parvula
In civitatum millibus,
Ex qua novus dux ortus est,
O quam beata civitas !
Adstant nitentes fulgidis
Ejus throno nunc vestibus,
Stolas suas qui laverant
Agni rubentes sanguine.
Qui perpetis pro patriæ

Regno gementes fleverant,
 Læti Deo cum laudibus
 Adstant nitentes fulgidis.
 Gloria, &c.

6. *De Ascensione Domini.*

HYMNUM canamus gloriæ,
 Hymni novi nunc personent,
 Christus novo cum tramite
 Ad Patris ascendit thronum.
 Transit triumpho gloriæ
 Poli potenter culmina,
 Qui morte mortem absumserat,
 Derisus a mortalibus,
 Nam diri leti limina,
 Cæcas et umbras inferi
 Lustrans sua potentia
 Leti ligarat Principem
 Et quos suos in actibus
 Fideque lectos noverat,
 Omnes Averni faucibus
 Salvavit a ferocibus.
 Lætamque vitæ januam
 Pandit redemptor omnibus,
 Quos lex amara corporis
 Vita pios privaverat.
 O mira rerum claritas,
 Miranda salvatoris est
 Virtus gemella gratia,
 Quæ regna leti destruit
 Nam plurimos ab inferi
 Portis reduxit spiritu,
 Multos et ipso corpore
 De fauce mortis eruit.
 Surgentis ut de mortuis
 Christi sonarent gaudia,
 Binos choros Paschalia

Vita nova lætantium.
 Binæ cohortes æthera
 Christum secutæ ascenderent,
 Sedesque cœlo perpetes
 Inter tenerent Angelos.
 Hunc ergo cuncti consonis
 Diem feramus laudibus,
 Victor petit quo fulgidi
 Jesus Olympi januas,
 Quo nobis ipse apud patrem,
 Toros beatus prævius,
 Ac mansiones plurimas
 Paravit auctor ætheris.
 Quo tota præcedentium
 A seculo fidelium
 Caterva cœli regiam
 Pandente Christo subiit.
 Erant in admirabili
 Regis triumpho altithroni
 Cœtus simul cælestium,
 Polum petentes agminum.
 Apostoli tum mystico
 In monte stantes chrismatis
 Cum matre claram virgine
 Jesu videbant gloriam.
 Ac prosecuti lumine
 Læto, petentem sidera
 Lætis per auras cordibus,
 Duxere regem seculi.
 Quos alloquentes angeli,
 Quid astra stantes cernitis?
 Salvator hic est, inquiunt,
 Jesus triumpho nobilis.
 A vobis ad cælestia
 Qui regna nunc assumtus est,
 Venturus inde seculi
 In fine iudex omnium.

Hæc dixerant, et non mora
Juncti choris felicibus,
Cum rege regum lucidi
Portis Olympi approximant.
Emissa tunc vox angeli;
Portas, ait, nunc pandite,
Et introibit perpetis
Dux pacis et rex gloriæ.
Respondit hæc ab intimis
Vox urbis almæ mœnibus,
Quis iste rex est gloriæ,
Intret poli qui januas?
Nos semper in cœlestibus
Christum solemus cernere,
Et ejus una cum patre
Pari beamur gloria.
At præco magni judicis
Dominus potens et fortis est,
Qui stravit atrum in prælio
Mundi triumphans principem.
Quapropter elevamini
Portæ perennes ætheris,
Itroeat Rex gloriæ,
Virtutis atque gratiæ.
Mirata adhuc cœlestium
Requirit aula civium,
Quis, inquit, est Rex gloriæ,
Rex iste tam laudabilis?
Herilis at mox buccina
Respondit, Auctor omnium
Altissimus virtutum, et is
Rex ipse fulget gloriæ.
Dictis quibus rex gloriæ
Cum glorioso milite,
Ingressus est in æthere
Sublime regnum gloriæ.
Qua mansiones singulis,

Quos de profundis inferi
 Abduxerat, pro congruis
 Donavit almus actibus.
 Ac ipse cuncta transiens
 Cœli micantis culmina,
 Ad dexteram sedit patris
 Consempternus filius.
 Venturus inde in gloria,
 Vivos simul cum mortuis
 Dijudicare pro actibus,
 Justo potens examine.
 Quo nos precamur tempore,
 Jesu redemptor unice,
 Inter tuos in æthere
 Servos benignos aggrega.
 Da nobis illuc sedula
 Devotione tendere,
 Qua te sedere cum patre
 In arce regni credimus.
 Nostris ibi tum cordibus,
 Tuo repleti spiritu,
 Ostende patrem, et sufficit
 Hæc nobis una visio.

7. In Natalem Sanctæ Agnæ.

ILLUXIT alma seculis
 Dies beata virginis,
 Quæ morte victa perpetis
 Vitæ recepit gaudia.
 Intravit Agnes auream
 Poli triumphans regiam,
 Agnique juncta dulcibus
 Congratulatur nuptiis.
 Admixta castis virginum
 In arce cœli cætibus,
 Carmen novum Deo patri,
 Unaque nato personat.

Jam digna tali præmio,
 Quæ fluxa mundi prospera,
 Pompasque secli sordidas
 Amore Christi spreverat.
 Pulsata nec non asperis
 Adversitatum spiculis,
 Fortis fide perseverat,
 Christo semel quam voverat.
 Hostis ferox ab artubus
 Tulit puellæ pallium,
 Stolum sed intus pectoris
 Auferre nemo quiverat.
 Qui Christus et forinsecus
 Mittit poderem virgini
 Hanc veritatis intimo
 Docens amictam linteo.
 Inducta in ædem sordium,
 A sorde martyr libera est,
 Quin de loco prostibuli
 Precum repente fit locus.
 Illuminatur cœlitus
 Latebra quondam dæmonum,
 Pulsoque leti principe
 Vitæ minister cernitur.
 Probi probant magnalia,
 Deumque honorant martyris,
 Illusor ad miraculi
 Mox morte digna plectitur.
 Ab inferi quem januis
 Martyr beata suscitans,
 Sic per Lares, ac ferreas
 Ad astra portas prævolat.
 Qua conditoris gloriam
 Cernit sui per secula
 Civis et inter patriæ
 Cœlestis hymnos concinit,
 Gloria, &c.

8. *De Nativitate Sancti Joannis Baptistæ.*

PRÆCURSOR altus luminis,
 Et præco verbi nascitur,
 Lætare, cor fidelium,
 Lucemque gaudens accipe.
 Miranda cujus seculi
 Nativitas per angelum
 Innotuit parentibus.
 Pia fide jam præditis,
 Sublime cui vocabulum
 Joannes ipse Gabriel
 Imponit, et clarissima
 Ipsius acta præcinit.
 Qui matris adhuc parvulus
 Vulva retentus, spiritum
 Percepit almus gratiæ,
 Testis futurus gratiæ.
 Necdumque natus jam dedit
 De luce testimonium,
 Quod natus admirabili
 Complevit ipse in gloria.
 Hic plurimos ex Israel
 Christi fidei subdidit,
 Et corda patrum in filios,
 Docens superna, transtulit.
 In Eliæ qui spiritu
 Venit prophetæ, semitam
 Parare Christo ac plebibus
 Iter salutis pandere
 Quo fœminarum in filiis
 Propheta major nullus est,
 Quin ipse miris actibus
 Plus quam propheta claruit.
 Baptisma pœnitentiæ
 Qui prædicabat ac dedit,
 Turbasque Jesu gratiæ

Illuminandas obtulit.
 Ipsumque Jesum qui omnia
 Sancto lavans in spiritu
 Emundat, in Jordanici
 Tinxit fluento gurgitis.
 Et baptizato protinus
 Aperta vidit æthera,
 Nobis suo baptisinate
 Pandit polique regiam.
 Atque in columba spiritum,
 Illum super descendere
 Vidit, doli qui nescius
 Mentem requirit simplices.
 Audivit et vocem patris,
 Dilectus hic est filius
 A seculo, dixit, meus,
 In quo mihi complacui.
 Edoctus his oraculis
 Baptista Jesum prædicat
 Natum Dei, qui in spiritu
 Sancto fideles abluat.
 Quid sermo noster amplius
 Hujus canat præconia?
 De quo patris vox filio
 Olim locuta præcinit:
 En mitto, dixit, angelum,
 Tuam paret qui semitam,
 Vultuque præcurrat tuum
 Solem rubens ut Lucifer.

9. *De Apostolis Petro et Paulo.*

APOSTOLORUM gloriam
 Hymnis canamus debitis,
 Votis vacemus annuis,
 Jesu, fave precantibus,
 Bariona Simon Petrus,
 Et Doctor almus gentium,

Festiva seclis gaudia
 Suo dicarunt sanguine.
 Conjuxit hora transitus
 Poli petentes januam,
 Quos una semper caritas
 Mundo retentos junxerat.
 Diversitates gentium
 Errore longo dissonas,
 Ad veritatis gratiam
 Verbis trahebant consonis.
 Ecclesiæ princeps sacer
 In monte Jesum conspicit.
 Vocemque Patris igneo
 Audit poli de vertice.
 Fulgentis ascendens poli
 Tertia Paulus edita,
 Arcana dixit, alteri
 Proferre nulli quæ licet
 Gressus Cephæ per cærula
 Christi juvantur dextera,
 Christus suos, ne seculi
 Demergat æquor, erigit.
 Hujus pericla seculi
 Vinci fide credentium,
 Paulus docet jam naufragos
 Salvans ab undis socios.
 Imis Simon e fluctibus
 Mundi fideles extrahens
 Pisces bonos ut liberet,
 Ad lucis effert patriam.
 Castris in hujus seculi
 Manere justos incolas,
 Paulus docet, tentoria
 Texenda castris congrua.
 Languore fessos transiens
 Simonis umbra sublevat,
 Mundat lepræ contagium,

Claudosque gressu roborat.
Magister altus gentium,
Atri furores spiritus,
Cunctumque morbum per sua
Fugat potens sudaria.
Nox claudit ambos carcere,
Pleno sed æthræ lumine,
Umbras vident et vincula,
Christi vident qui gloriam.
Oppressa leto corpora
Ad lucis auras suscitant,
Hostesque justī perfidos
Abdunt tenebris inferi.
Præfulgido stolas suas
Agni cruore laverant,
Gustando mortis poculum,
Mortis triumphant principem.
Quantum sequi desideret
Christi Petrus vestigia,
Ad quem venire non timet
Scalam crucis per asperam.
Regni perennis introit
Paulus per ensem regiam,
Nam qui Deum timet caput
Ferro libenter dat suum.
Sic principes Ecclesiæ,
Sic vera mundi lumina,
Mortis triumpho nobili
Sumsere palmam gloriæ.
Tropæa quorum insignia
Jam Roma felix continet,
Quorum coronas totius
Orbis celebrat ambitus
Vox erga nostra te Deum,
Te corda nostra personent,
Teque in tuis mirabilem
Collaudet omne seculum.

Christe, precamur, ut quibus
 Laudes ovantes dicimus,
 Horum frui nos lucidis
 Dones per ævum aspectibus.
 Hymnis per æthram ac suavibus
 Apostolorum laudibus.
 Noster chorus hic consonet
 Psalmis canorus dulcibus,
 Zona benignus aurea
 Nos cinge castimoniæ,
 Ut te videntes laudibus
 Tuis vacemus perpetes.

10. *De Passione Sancti Joannis Baptistæ.*

PRÆCESSOR almus gratiæ,
 Et veritatis angelus,
 Lucerna Christi, et perpetis
 Evangelista luminis.
 Prophetiæ præconia,
 Quæ voce, vita et actibus
 Cantaverat, hæc adstruit
 Mortis sacræ signaculo.
 Nam nasciturum seculis,
 Nascendo quem prævenerat,
 Ac baptizaturum suo
 Monstraverat baptisate.
 Hujusce mortem innoxiam,
 Qua vita mundo reddita est,
 Signat sui præsagio
 Baptista martyr sanguinis.
 Quem vinculis et carcere
 Ferox tyrannus abdidit,
 Sed nulla lædunt vincula,
 Quem dona cordis sublevant.
 Christi videt qui gloriam,
 Qui spiritus charismata,
 Non hunc tenebræ carceris,

Non pœna terret corporis.
 Caput libens sanctissimum
 Jam dissecandum præbuit,
 Nec perdidit pius caput,
 Verum caput cui Christus est.
 Exultat almi spiritus
 Præconis artus linquere,
 Præcursionis ut sacræ,
 Sic cœpta dona compleat,
 Nam quem manens in corpore
 Ostenderat viventibus,
 Hunc mortuis jam mortuus,
 Christum venire prædicat.
 Novo stupescunt inferi
 Ereptionis nuncio,
 Gaudent chori fidelium,
 Una patrum cum plebibus.
 Justi prophetæ et martyres,
 Et quique Christum a seculo
 Puris amabant cordibus,
 Piis colebant actibus.
 Cuncti Joannis dulcibus
 Læti fiunt affatibus,
 Christumque poscunt ocuis
 Suos venire ad servulos.
 Præcursor alme, dicito
 Quando putas adveniet,
 Adventus ille qui prope est,
 Descende, Jesu, et eripe.
 Tandem redemptor paruit,
 Omnesque in unum congregans
 Tulit pios ab inferis
 Polique regnis indidit.
 Sic prædicator optimus,
 Magnusque Christum prævius
 Postquam retentis corpore,
 Postquam canebat mortuis.

Ducente Christo in æthera
 Omnes fidelium choros,
 Cum cæteris perennia
 Intravit ipse in gaudia.

11. *In Natali Sanctæ Dei Genitricis.*

ADESTO, Christe, vocibus,
 Inesto nostris mentibus,
 Tua benignus dextera
 Choros canentum protege.
 Qui natus es de virgine
 Nostræ salutis gratia,
 Da pura nobis pectora,
 Da membra casta corporis.
 Et tu beata præ omnibus,
 Virgo Maria, feminis,
 Dei genitrix inclyta,
 Nostris faveto laudibus.
 Pudica cujus viscera
 Sancto dicata spiritu,
 Davidis ortum semine,
 Regem ferebant seculi.
 Beata cujus ubera
 Summo repleta munere
 Terris alebant unicam
 Terræ polique gloriam,
 Festiva legis quæ sacris
 Ad alta templi limina,
 Cœlestis aulæ principem
 Ulnis tulisti dulcibus.
 Cujus sinu jam parvulum
 Magi videntes conditum,
 Regem Deumque maximum
 Votis precantur redditis.
 Christum ferens Memphitici,
 Quæ sacra vertis numinis,
 Deumque cernunt exteri,

Fugant sui quem patria.
Quæ mœsta mundi gaudium
Cum patre Joseph quæritas,
Summique patris ædibus
Ovans sedentem repperis.
Cujus rogatu mysticas
Christus sedens ad nuptias,
Aguas in alma transtulit
Vini rubentis pocula.
Cujus pium pertransiit
Esis doloris spiritum,
Natum tuo de corpore
Deum mori dum cerneres.
Quam filio tonitruï,
Crucis tonans de vertice,
Commendat auctor ætheris,
Ut virgo servet virginem.
Nati Deique jam tui,
Quæ cernis almo lumine,
Post dira mortis vincula,
Resuscitati gloriam.
Lucem poli quæ conspicias,
Adire patris dexteram,
Quam prima patris de sinu
Terras adire videras.
Sublimis inter splendida
Apostolorum sidera,
Flamma, sacrique spiritus
Impleta laudes concinis.
Laudem Deo quam supplices,
Christo canentes, reddimus,
Christi genetrix, et tua
Commendet intercessio.
Hymnos sacræ quos virgini,
Matrique castæ dicimus,
Emanuel, tu suscipe,
Tuamque plebem libera.

12. *In Natali Sancti Andreae.*

NUNC Andreae solemnia
 Lætis canamus vocibus,
 Apostolatus gloriam
 Qui ornat triumpho sanguinis,
 Quem piscibus per turbida
 Dum rete nectit æquora,
 Christus vocavit cum suis
 Ad regna cœli fratribus.
 Misitque late gentibus
 Verbum salutis pandere,
 Ac seculi de fluctibus
 Mentis levare credulas.
 Qui mox fidei lampade
 Dum lustrat oras Græciæ,
 Deique Christi fulgidus
 Erroris umbras effugat.
 Achæus armis appetit
 Dux lucis arma tetricis,
 Miles Dei sed fortiter
 Hostis repellit impetum.
 Pandit crucis mysteria,
 Quæ dira mortis pristinæ
 Solvit potenter vincula,
 Mundoque vitam contulit.
 Agni refert et hostiam,
 Qui nos ab hoste liberans,
 Vita beat trans æthera,
 Regnoque secum perpeti.
 Inclusus atro carcere
 Lucis minister, aurea
 Pacis vias ad sidera
 Pandit catervis plebium.
 Cæsus flagellis septies,
 Tormenta risit omnia,
 Septena quam repleverant

Jam dona sancti spiritus.
 Tandem levatus in crucem,
 Terram reliquit sordidam,
 Mundisque felix passibus
 Poli petivit januas.
 Excepit alma civitas,
 Nostrumque mater omnium
 Lætata Christi martyrem,
 Apostolumque maximum.
 Congaudet omnis civium
 Nobis chorus celestium,
 Magni videns perennia
 Nunc Andreæ solennia.

13. *In eodem festo ad crucem dicendus.*

SALVE, tropæum gloriæ,
 Salve sacrum victoriæ
 Signum, Deus quo perditum
 Mundum redemit mortuus.
 O gloriosa fulgidis
 Crux emicas virtutibus,
 Quam Christus ipse proprii
 Membris dicavit corporis.
 Quondam genus mortalium
 Metu premebas pallido,
 At nunc repleas fidelium
 Amore læto pectora.
 En ludus est credentium
 Tuis frui complexibus,
 Quæ tanta gignis gaudia,
 Pandis polique januas
 Quæ conditoris suavia
 Post membra, nobis suavior
 Es melle facta et omnibus
 Præлата mundi honoribus.
 Te nunc adire gratulor,
 Te caritatis brachiis

Complector, ad coelestia
Conscendo per te gaudia.
Sic tu libens me suscipe
Illius alma servulum,
Qui me redemit per tuam
Magister altus gloriam.
Sic fatur Andreas crucis
Erecta cernens cornua,
Tradensque vestem militi,
Levatur in vitæ arborem.
Nec cessat altus de cruce
Docere turbam astantium,
Vitam perennem cum Deo,
Polique regnum pandere.
Quorum fide jam fervida,
Turbæque iudex territus,
Se pollicetur nexibus
Hunc mortis atræ solvere.
At Andreas cœli vias,
Regemque cœli, ac dulcium
Frequenti jam concivium
Cœlesti in arce contuens :
Jesu, precor, dixit, bone
Magister, ista de cruce,
Me nemo vivum in corpore
Vinclis solutis auferat,
Prius meum quam spiritum
E carne raptum assumseris.
In patriæque mœnibus,
Cui milito, locaveris.
Hæc dixit, et cœlestibus
Emissa lux a sedibus,
Circumdedit fortissimum
Christi corusca Martyrem,
Splendorque Sole clarior
Coram manendo plurimum,
Quæ palma vel quæ gloria

Crucem sequatur edocet
 Quin ad poli mox edita
 Reversus, alti spiritum
 Secum refert Apostoli
 Nodis solutum corporis.
 Qua cum tuis fidelibus
 Jesu triumphi carmina
 Victor beatus seculi,
 Gaudens in ævum personat.
 Qua nobis inter agmina
 Sublimium felicia,
 Da, Christe, sortem parvulis
 Hymnos tibi canentibus.

14. *De Die Judicii.*

INTER florigeras fecundi cespitis herbas,
 Flamine ventorum resonantibus undique ramis,
 Arboris umbriferæ mœstus sub tegmine solus
 Dum sedi, subito planctu turbatus amaro,
 Carmina præ tristi cecini hæc lugubria mente
 Utpote commemorans scelerum commissa meorum,
 Et maculas vitæ, mortisque inamabile tempus,
 Judicii que diem horrendo examine magnum,
 Perpetuamque reis districti judicis iram.
 Et genus humanum discretis sedibus omne,
 Gaudia sanctorum necnon, pœnasque malorum.
 Hæc memorans mecum, tacito sub murmure dixi:
 Nunc rogo, nunc venæ fontes aperite calentes,
 Dumque ego percutiam pugnæ rea pectora, vel dum
 Membra solo sternam, meritosque ciebo dolores:
 Vos, precor, effusis lacrymis non parcite statim,
 Sed mœstum salsis faciem perfundite guttis.
 Et reserate nefas Christo cum voce gementi,
 Nec lateat quidquam culparum cordis in antro.
 Omnia quin luci verbis reddantur apertis,
 Pectoris et linguæ, carnis vel crimina sæva.
 Hæc est sola salus animæ et spes certa dolenti,

Vulnera cum lacrymis medico reserare superno.
 Qui solet allisos sanare et solvere vinctos,
 Quassatos nec vult calamos infringere dextra,
 Nec lini tepidos undis extinguere fumos.
 Nonne exempla tibi pendens dabat in cruce latro,
 Peccati quantum valeat confessio vera?
 Qui fuit usque crucem sceleratis impius actis,
 Mortis in articulo sed verba precantia clamat,
 Et solo meruit fidei sermone salutem,
 Cum Christo et portas paradisi intravit apertas.
 Cur rogo mens tardas medico te pandere totam?
 Vel cur, lingua, taces, veniæ dum tempus habebis?
 Auribus omnipotens te nunc exaudit apertis,
 Ille dies veniet, iudex dum venerit orbis,
 Debebis qua tu rationem reddere de te.
 Suadeo prævenias lacrymis modo iudicis iram.
 Quid tu in sorde jaces, scelerum caro plena piaculis?
 Cur tua non purgas lacrymis peccata profusis,
 Et tibi non oras placidæ fomenta medelæ?
 Fletibus assiduis est dum data gratia flendi,
 Pœnituisse juvat tibi nunc et flere salubre est.
 Eternus fuerit placidus te vindice iudex.
 Nec Deus ætherius hīs crimina vindicat ulli,
 Spernere tu noli veniæ tibi tempora certa.
 Quanta malis maneant etiam tormenta memento,
 Vel quam celsithronus metuendus ab arce polorum,
 Adveniet iudex, mercedem reddere cunctis.
 Præcurrent illum vel qualia signa, repente
 Terra tremet, montesque ruent, collesque liquescent,
 Et mare terribili confundet murmure mentes.
 Tristius et cælum tenebris obducitur atris.
 Astra cadunt rutilo et Titan tenebrescit in ortu,
 Pallida nocturnam nec præstat luna lucernam,
 De cœlo venient et signa minantia mortem.
 Tum superum subito veniet commota potestas,
 Cœtibus Angelicis regem stipata supernum.
 Ille sedens solio fulget sublimis in alto,

Ante illum rapimur, collectis undique turmis,
Judicium ut capiat gestorum quisque suorum.
Sis memor illius, qui tum pavor ante tribunal,
Percutiet stupidis cunctorum corda querelis,
Dum simul innumeris regem comitata polorum,
Angelica advenient cœlestibus agmina turmis.
Atque omnes pariter homines cogentur adesse;
Qui sunt, qui fuerant, fuerint vel quique futuri,
Cunctaque cunctorum cunctis arcana patebunt.
Quod cor, lingua, manus, tenebrosis gessit in antris,
Et quod nunc aliquem verecundans scire veretur
Omnibus in patulo pariter tunc scire licebit.
Insuper impletur flammis altricibus aer,
Ignis ubique suis ruptis regnabit habenis.
Et quo nunc aer gremium diffundit inane,
Ignea tunc sonitus perfundet flamma feroces,
Festinans scelorum sævas ulciscere causas.
Nec vindex ardor cuiquam tunc parcere curat,
Sordibus ablutus veniat nisi ab omnibus illuc.
Tunc tribus et populi ferient rea pectora pugnis,
Stabit uterque simul stupidus, pauperque potensque
Et miser et dives, simili ditione timebunt:
Fluvius ignivomus miseros torquebit amare,
Et vermes scelerum mordebunt intima cordis.
Nullus ibi meritis confidit iudice præsens,
Singula sed nimius percurrit pectora terror.
Et stupet attonito simul impia turba timore.
Quid, caro, quid facies, illa quid flebilis hora,
Quæ modo væ misera servire libidine gaudes,
Luxuriæque tuæ stimulis te agitabis acutis,
Ignea tu tibi cur non tormenta timebis,
Dæmonibus dudum fuerantque parata malignis.
Quæ superant sensus cunctorum et dicta virorum,
Nec vox ulla valet miseras edicere pœnas.
Ignibus eternæ nigris loca plena gehennæ,
Frigora mixta simul ferventibus algida flammis.
Nunc oculos nimio flentes ardore camini,

Nunc iterum nimio stridentes frigore dentes.
 His miseris vicibus miseri volvuntur in ævum,
 Obscuras inter picea caligine noctes.
 Vox ubi nulla sonat, durus nisi fletus ubique,
 Non nisi tortorum facies ubi cernitur ulla.
 Non sentitur ibi quidquam nisi frigora, flammæ
 Fætor et ingenti complet putredine nares.
 Os quoque flammivom. lugens implebitur igne,
 Et vermes lacerant ignitis dentibus ossa.
 Insuper et pectus curis torquetur amaris,
 Cur caro luxurians sibimet sub tempore parvo
 Atro perpetuas meruisset carcere pœnas,
 Lucis ubi miseris nulla scintilla relucet.
 Nec pax, nec pietas, imo spes nulla quietis,
 Flentibus arrident, fugiunt solatia cuncta.
 Auxilium nullus rebus præstabit amaris,
 Lætitiæ facies jam nulla videbitur illic.
 Sed dolor et gemitus, stridor, pavor et timor horrens,
 Tædia, tristitiæ, trux, indignatio, languor.
 Errantesque animæ, flammis in carcere cæco.
 Noxia tunc hujus cessabunt gaudia secli,
 Ebrietas, epulæ, risus, petulantia, jocus,
 Dira cupido, tenax luxus, scelerata libido,
 Somnus iners, torporque gravis, desidia pigra,
 Illicitat quicquid modo delectatio carnis,
 Et cæca scelerum mergit vertigine mentem.
 Tunc cæcis merget flammis sine fine misellos.
 Felix O nimium, sæperque in secula felix
 Qui illas effugiet pœnarum prospere clades,
 Cum sanctisque simul lætatur in omnia secla!
 Conjunctus Christo cœlestia regna tenebit.
 Nox ubi nulla rapit splendorem lucis amœnæ,
 Non dolor aut gemitus veniet, nec fessa senectus,
 Non sitis, esuries, somnus et non labor ullus.
 Non febris, morbi, clades, non frigora, flammæ,
 Tædia, tristitiæ, curæ, tormenta, ruinæ,
 Fulmina, nimbis, hyems, tonitru, nix, grando, procella,

Angor, paupertas, mœror, mors, casus, egestas.
 Sed pax et pietas, bonitas, opulentia regnat,
 Gaudia, lætitiæ, virtus, lux, vita perennis,
 Gloria, laus, requies, honor et concordia dulcis,
 Insuper omne bonum cunctis Deus ipse ministrat.
 Semper adest præsens, cunctos fovet, implet, honorat,
 Glorificat, servat, veneratur, diligit, ornat,
 Collocat altithrono, lætosque in sede polorum,
 Præmia perpetuis tradens celestia donis.
 Angelicas inter turmas sanctasque cohortes.
 Vaticidicis junctos Patriarchis atque Prophetis,
 Inter Apostolicas animis lætantibus arces.
 Atque inter roseis splendentia castra triumphis,
 Candida virgineo simul inter agmina flore.
 Quæ trahit alma Dei genitrix, pia virgo Maria,
 Per benedicta patris fulgenti regna paratu,
 Inter et Ecclesiæ sanctos, natosque, patresque :
 Inter et ætherium celesti pace senatum.
 Quid rogo, quid durum, seclo consetur in isto,
 Utque illas inter liceat habitare cohortes,
 Sedibus et Superum semper gaudere beatis.
 Incolumem mihi te Christi carissima proles,
 Protegat, et faciat semper sine fine beatam,
 Meque tuis Christo precibus commenda benignis.

(*Precatio ad Deum.*)

Rex Deus immensi quo constat machina mundi,
 Quod miser imploro per Christum te pie clemens :
 Da vigilem sensum rex regum cuncta gubernans,
 Da, precor, ingenium, da mentis lumen honestum.
 Sit mihi recta fides, et falsis obvia sectis,
 Sit mihi præcipue morum correctio præsens,
 Sim carus, humilis, verax, cum tempore prudens,
 Secreti tacitus, et linguæ fulmine cautus,
 Da fidum socium, da fixum semper amicum.

VI. DE DUODECIM SIGNIS ZODIACI.

PRIMUS adest Aries, obscuro lumine labens,
 Proximat inde sequens projecto corpore Taurus,
 Sic gemini fulgent jactantes orbibus ignem,
 Æstifer est pandens ferventia sidera Cancri,
 Hunc subter fulgens serpit vis torva Leonis,
 Quem rutilo sequitur collucens corpore Virgo
 Exin projectæ claro collumine Chelæ,
 Ipsas consequitur lucens vis magna Nepæi,
 Inde Sagittipotens dextra flexum tenet arcum,
 Post hunc cornifero Capricornus lumine pergit,
 Humidus at lato collucet Aquarius orbe,
 Squammiferi rectoque natant tunc ordine Pisces.

VII. DE ÆTATIBUS.

TER binos deciesque novem super exit in annos
 Justa senescentum quos implet vita virorum,
 Hos novies superat vivendo garrula Cornix,
 Et quater egreditur cornicis sæcula Cervus,
 Æripedem cervum ter vincit Corvus et illum
 Multiplicat novies Phœnix reparabilis Ales,
 Quem nos perpetuo decies prævertimus ævo
 Nymphæ Hamadryades quarum longissima vita est.
 Hæc cohibet finis vivacia freta animantum,
 Cætera secreti novit Deus arbiter ævi.

BEDÆ VENERABILIS
EPISTOLÆ.

I. EPISTOLA AD ALBINUM ABBATEM.



DESIDERATISSIMO
et reverendissimo patri Al-
bino, Beda Christi famulus,
salutem! Gratantissime sus-
cepi munuscula tuæ dilecti-
onis, quæ per venerabilem
fratrem nostrum Nothel-
mum presbyterum mittere
dignatus es, et maxime lit-
teras, quibus me jam se-

cunda vice in ecclesiastica gentis nostræ historia, ad quam me scribendam jamdudum instigaveras, creber adjuvare atque institutere curasti. Propter quod et ipse tibi rectissime eandem historiam, mox ut consummare potui, ad transscribendum remisi. Sed et aliud, quod te partim desiderare comperi, volumen tibi vice remunerationis æque ad transscribendum destinavi, videlicet, illud quod de structura templi Salominis atque allegorica ejus interpretatione nuper edidi. Teque, amantissime pater, supplex obsecro, ut pro mea fragilitate cum his, qui tecum sunt, famulis Christi, apud pium Judicem sedulus intercedere memineris: sed et eos, ad quos eadem nostra opuscula pervenire feceris, hoc idem facere monueris. Bene vale, semper amantissime in Christo pater optime.

I. AN EPISTLE TO ABBOT ALBINUS,

RELATING TO HIS ECCLESIASTICAL HISTORY.



EDE, the Servant of Christ, to the most Beloved and Reverend Father Albinus, Health! I have thankfully received the testimonies of your love which you have condescended to send me by the hands of our venerable brother Nothelm the priest, and especially your letter, in which you have shown so much solicitude, this second time, to give me aid and information for my Ecclesiastical History, a work which I first undertook at your instigation. Wherefore also I have with great propriety sent it to you, as I was able to finish it, to be copied. But I intend to repay you by forwarding to you another volume for the same purpose, as I find, also, is consistent with your own wishes, namely, that which I have lately published on the building of Solomon's temple, and its allegorical signification. And I humbly beseech you, most loving father, and Christ's servants who are with you, to intercede fervently with the righteous Judge in behalf of my frailty; and to admonish those, to whom you shall show my work, to do the same. Fare you well, my good and ever loving father in Christ.

II. EPISTOLA AD EGBERTUM ANTISTITEM.

DE DISCIPLINA ECCLESIASTICA.



The cause
why Beda
wrote.

DILECTISSIMO ac reverendissimo antistiti Egberto, Beda, famulus Christi, salutem. Memini te hesterno dixisse anno, cum tecum aliquot diebus legendi gratia in monasterio tuo demorarer, quod hoc etiam anno velles, cum in eundem devenires locum, me quoque, ob commune legendi studium, ad tuum accire colloquium. Quod si ita, Deo volente, posset impleri, non opus esset tibi hæc per literas scripta dirigere; cum possem liberius ore ad os loquens quæcunque vellem, sive necessaria ducerem, secreta tibi allocutione suggerere. Verum quia hoc ne fieret, superveniens, ut nosti, corporis mei valetudo prohibuit; agere tamen quod potui, erga dilectionem tuam fraternæ devotionis intuitu, curavi, mittendo, videlicet, per literas quod corporaliter veniendo per colloquationem nequiveram. Precorque te per Dominum, ne harum apices literarum arrogantia supercilium esse suspiceris, sed obsequium potius humilitatis ac pietatis veraciter esse cognoscas.

Exhortation
concerning
life and doctrine.

Exhortor itaque tuam, dilectissime in Christo antistes, sanctitatem, ut gradum sacrosanctum, quem tibi Auctor graduum et spiritualium largitor charismatum committere dignatus est, sacrosancta et opera-

II. AN EPISTLE TO BISHOP EGBERT,

CONCERNING ECCLESIASTIC DISCIPLINE.



EDE, the Servant of Christ, to his most Beloved the Right Reverend Bishop Egbert, Health! I remember hearing you say last year, when I spent a few days in your monastery for purposes of study, that you would wish, this year also, when you should arrive at the same place, to have me near you to converse with, for the same purposes of study, common to us both. If this wish could, by God's favour, be accomplished, there would be no need of my communicating with you at present by letter, since I could then more freely in private conversation say to you, face to face, whatever I wished or deemed expedient. But since the state of my health has, as you know, become such as to prevent this from coming to pass, I have yet, with brotherly devotion, in return for your affection, sent you by letter what I was not able to communicate in person. And I pray you by the Lord, not to consider the point of this letter to be fraught with arrogance and vanity, but as the true submission of humility and pious affection.

I therefore exhort your Holiness, my beloved Bishop in Christ, to confirm both by holy life and by holy teaching, the sacred dignity which God, the Author of dignities and Giver of spiritual gifts, hath bestowed

Matt. xxv.
23.

tionem et doctrinam confirmare memineris. Neutra enim hæc virtus sine altera rite potest impleri; si autem is, qui bene vivit, docendi officium negligit, aut recte docens antistes rectam exercere operationem contemnit. Qui autem utrumque veraciter agit, profecto talis servus adventum Domini sui gratulabundus expectat, sperans se citius auditurum, “Euge serve bone et fidelis, quia super pauca fuisti fidelis, supra multa te constitutam; intra in gaudium Domini tui.” Si quis vero, quod absit, gradu episcopatus accepto, nec seipsum a malis actibus bene vivendo, nec subditam sibi plebem castigando, vel admonendo, corrigere curat; quid huic, veniente Domino, hora qua non sperat, eventurum sit, evangelica manifeste sententia declarat, qua dicitur ad inutilem servum, “Ejicite in tenebras exteriores, ibi erit fletus et stridor dentium.”

Ante omnia sane tuæ sanctæ paternitati suadeo, ut ab otiosis te confabulationibus, obrectationibus, ceterisque linguæ indomitæ contagiis, pontificali dignitate coerceas; divinis autem eloquiis ac meditationibus Scripturarum linguam simul et mentem occupes, et maxime legendis beati Pauli apostoli Epistolis ad Timotheum et Titum, sed et verbis sanctissimi papæ Gregorii, quibus de vita simul et vitiis rectorum, sive in libro Regulæ Pastoralis, seu in homeliis evangelii multum curiose disseruit, ut sit sermo tuus semper sapientiæ sale conditus, eminentior vulgari locutione, ac divino auditui dignior elucescat. Sicut enim indecens est, si vasa altaris sacrosancta vulgaribus unquam usibus ac vilibus prophanentur officiis, ita perversum omni modo ac miserum est, si is, qui ad consecranda in altari dominica sacramenta ordinatus est, nunc quidem eisdem conficiendis sacramentis Domino famulaturus assistat, nunc egressus ecclesiam ipso ore eisdemque manibus, quibus paulo ante sacra

upon you. For neither of these is complete without the other: if the bishop whose life is pure, omits the duty of teaching, or the good teacher neglects to practise what is right. But he who faithfully does both, is that servant who shall with joy await the coming of the Lord, hoping soon to hear "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." But if any one, which God forbid, shall receive the rank of bishop, and shall take no pains, either by a righteous life, to save himself from evil, or his people by punishing and admonishing them; what shall happen to him when the Lord comes at an hour that he knew not of, is declared plainly in that Gospel sentence, addressed to the unprofitable servant, "Cast him into outer darkness: where shall be weeping and gnashing of teeth."

In particular, I advise your fatherly sanctity to abstain in your pontifical dignity from idle confabulations and revilings, and other pollutions of the unrestrained tongue: and to occupy your tongue and mind in divine preachings and meditations on Scripture, and particularly in reading the epistles of the Apostle St. Paul to Timothy and Titus, and in the words of the blessed Pope Gregory, wherein he hath spoken much and curiously of the life and the faults of rulers, in his book of the Pastoral Rule, and in his homilies on the Gospel, that your language should always be seasoned with the salt of wisdom, elevated above the common diction, and more worthy of the divine ear. For, as it is unbecoming that the holy vessels of the altar should ever be profaned by vulgar use and vile services, so is it in every respect untoward and lamentable, that he who is ordained to consecrate the Lord's sacraments upon the altar, should at one moment stand ministering to the Lord of such ceremonies, and then, leaving the church, with the same mouth and the same hands,

Preaching
and example
inculcated.

Matt. xxv.
23.

St. Gregory's
Pastoral
Rule recom-
mended.

tractaverat, repente frivola loqui vel agere Dominum offensurus incipiat.

Ad custodiendam vero linguæ vel operis munditiam, cum lectione divina, etiam societas eorum, qui Christo fideli devotione famulantur, plurimum juvat; ut si quando vel lingua lascivire, vel operatio prava mihi subrepere cœperit, mox sociorum fidelium manu, ne cadere valeam, sustentet. Quod cum omnibus Dei famulis sibimet ita prospicere utillimum sit, quanto magis illi gradui, qui non suimet tantummodo curam agere, sed etiam erga commissam sibi ecclesiam, necesse habet studium salutis impendere? juxta illum qui dixit, "præter ea quæ extrinsecus sunt instantia mea quotidiana, sollicitudo omnium ecclesiarum. Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror?" Quod non ita loquor, quasi te aliter facere sciam, sed quia de quibusdam episcopis fama vulgatum est, quod ipsi ita Christo serviant, ut nullos secum alicujus religionis aut continentiæ viros habeant; sed potius illos qui risui, jocis fabulis, commensationibus et ebrietatibus, ceterisque vitæ remissioris illecebris subigantur, et qui magis quotidie ventrem dapibus, quam mentem sacrificiis cœlestibus pascant. Quos tua sancta auctoritate, si alicubi repereris, velim corrigas, moneasque illos tales suæ conversationis diurnæ sive nocturnæ testes habere, qui et actione Deo digna et exhortatione congrua prodesse populis, ac spirituale ipsorum antistitum opus juvare sufficiant. Lege enim Actus Apostolorum, et videbis, referente beato Luca, quales secum comites apostoli Paulus et Barnabas habuerint, quid etiam ipsi, ubicunque devenissent, operis egerint. Statim namque ut civitates vel synagogas ingressi sunt, verbum Dei prædicare et per omnia disseminare curabant. Quod etiam te, dilectissimum mihi caput, sagaciter cupiam, ubicunque potes, implere; in hoc namque officium a Domino electus, in hoc con-

Acts xiii. 14;
xiv. 1, &c.

with which he had before been handling sacred things, should suddenly talk of trifles or do what will give the Lord offence.

Purity of tongue, as well as of conduct, is best preserved, not only by sacred reading, but also by intercourse with those who are devout servants of our Lord: so that if my tongue begins to run wild, or evil deeds suggest themselves to me, I may be sustained by the hands of my faithful brethren and preserved from falling. If this be expedient to all God's children, how much more so to men of that rank, who have not only the care of their own salvation, but also that of the church committed to their charge? as we find it written, ^{2 Cor. xi. 28.} "besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is made weak, and I am not made weak? Who is scandalized, and I burn not?" I do not say this from any suspicion that you act otherwise; but because it is noised abroad concerning some bishops that they have no men of religion or continence near them; but rather such as indulge in laughter and jests, revellings, and drunkenness and other temptations of an idle life, and who rather feed their bodies with carnal food than their minds on the heavenly sacrifice. Such, if you should meet with any, I would wish you to correct by your holy authority, and advise them to have such witnesses of their conversation, both by night and day, as may suffice to benefit the people, by actions worthy of the Lord, and by suitable exhortations, and so further the spiritual labours of the bishops themselves. For read the Acts of the Apostles, and you will see by the narrative of Saint Luke, what companions Paul and Barnabas had with them, and what works they themselves wrought, wherever they went. For as soon as they entered a city or a synagogue, they sought to preach the word of God, and to disseminate it on every side. This, I would wish you also, beloved friend, to make

Paul and
Barnabas.

secratus es, ut Verbum evangelizes virtute magna, præbente tibi auxilium ipso rege virtutum Domino nostro Jesu Christo. Quod ita rite perficies si ubicunque perveneris, mox collectis ad te ejusdem loci incolis, verbum illis exhortationis exhibueris, simul et exemplum vivendi una cum omnibus, qui tecum venerint, quasi cœlestis militiæ ductor ostenderis.

Et quia latiora sunt spatia locorum, quæ ad gubernacula tuæ diœcesis pertinent, quam ut solus per omnia discurrere, et in singulis viculis atque agellis verbum Dei prædicare, etiam anni totius emenso curriculo, sufficias: necessarium satis est, ut plures tibi sacri operis adjutores adsciscas, presbyteros videlicet ordinando, atque instituendo doctores, qui in singulis viculis prædicando Dei verbo et consecrandis mysteriis cœlestibus, ac maxime peragendis sacri baptismatis officii, ubi opportunitas ingruerit, insistant. In qua videlicet prædicatione populis exhibenda, hoc præ ceteris omni instantia procurandum arbitror, ut fidem catholicam, quæ apostolorum symbolo continetur, et Dominicam orationem, quam sancti Evangelii nos scriptura edocet, omnium, qui ad tuum regimen pertinent, memoriæ radicitus infigere cures. Et quidem omnes, qui Latinam linguam lectionis usu didicerunt, etiam hæc optime didicisse certissimum est; sed idiotas, hoc est, eos qui propriæ tantum linguæ notitiam habent, hæc ipsa sua lingua dicere ac sedulo decantare facito. Quod non solum de laicis, id est, in populari adhuc vita constitutis, verum etiam de clericis sive monachis, qui Latinæ sunt linguæ expertes, fieri oportet. Sic enim fit, ut cœtus omnis fidelium quomodo fidelis esse, qua se firmitate credendi contra immun-dorum spirituum certamina munire atque armare debeat, discat; sic, ut chorus omnis Deo supplicantium

your aim; for to this duty you were elected, to this you were consecrated, that with great virtues you should preach the Gospel, by the aid of Him who is the Prince of all virtue, Jesus Christ our Lord. You will accomplish this, if, wherever you arrive, you gather together the inhabitants, lay before them the words of exhortation, and in the character of leader of the celestial warfare, set an example of life together with all who may have come with you.

And because your diocese is too extensive for you alone to go through it, and preach the word of God in every village and hamlet, even if you give a whole year to it; it is necessary that you appoint others to assist you in the holy work, by ordaining priests and nominating teachers who may be zealous in preaching the word of God in every village, and celebrating the holy mysteries, and especially by performing the sacred rites of baptism wherever opportunity may offer. And in setting forth such preaching to the people, I consider it above every other thing important, that you should endeavour to implant deeply in the memory of all men the Catholic faith which is contained in the Apostles' Creed, and the Lord's Prayer as it is taught us in the Holy Gospel. And, indeed, there is no doubt that those who have studied the Latin language will be found to know these well; but the vulgar, that is, those who know only their own language, must be made to say them and repeat them over and over again in their own tongue. This must be done not only in the case of laymen, who are still in the life of the world, but with the clergy or monks, who are without a knowledge of the Latin tongue. For thus every congregation of the faithful will learn in what manner they ought to show their faith, and with what steadfastness of belief they should arm and fortify themselves against the assaults of unclean spirits: and thus every choir of those who pray to God will learn what they ought especially to

Parochial
clergy.

The Belief
and the
Lord's
Prayer to be
taught in the
vulgar
tongue.

quid maxime a divina clementia quæri oporteat, agnoscat. Propter quod et ipse multis sæpe sacerdotibus idiotis hæc utraque, et symbolum videlicet, et Dominicam orationem, in linguam Anglorum translata obtuli. Nam et sanctus antistes Ambrosius hoc de fide loquens admonet, ut verba symboli matutinis semper horis fideles quique decantent, et hoc se quasi antidoto spirituali contra diaboli venena, quæ illis interdiu vel noctu astu maligno objicere posset, præmuniant. Orationem vero Dominicam! sæpius decantari ipsa etiam nos consuetudo sedulæ deprecationis ac genuum flexionis docuit.

Exhortations and threatenings.

Quod si hæc, ut suggerimus in regendis pascendisque Christi ovibus, tua pastoralis auctoritas perfecerit, dici non potest quantum tibi supernæ mercedis apud Pastorem pastorum in futuro præparaveris. Quanto enim rariora hujus sacratissimi operis in episcopis nostræ gentis exempla reperis, tanto altiora singularis meriti præmia recipies; utpote qui populum Dei per crebram symboli vel orationis sacræ decantationem ad intellectum, amorem, spem, fidem et inquisitionem eorundem, quæ decantantur, cœlestium donorum, paterna pietate ac sollicitudine provocatum accenderis. Sicut e contrario, si commissum tibi a Domino negotium minus diligenter compleveris, pro retentione talenti cum servo nequam et pigro partem es recepturus in futuro; maxime si temporalia ab illis commoda requirere atque accipere præsumseris, quibus nulla cœlestis beneficii dona rependere probaveris. Cum enim Dominus mittens ad evangelizandum discipulos dixisset, “Euntes autem prædicate, dicentes quia appropinquat regnum cœlorum;” paulo post subjunxit dicens, “Gratis accepistis, gratis date; nolite possidere aurum, neque argentum.” Si ergo illos gratis Evangelium prædicare jussit, neque aurum vel argentum, vel aliquid pecuniæ temporalis ab eis, qui-

ask for from the Divine Mercy. Wherefore, also, I have myself often given English translations of both these, namely, the Creed and the Lord's Prayer, to uneducated priests. For the holy prelate, Ambrose, also, speaking of faith, gives this admonition, that all the faithful should repeat the words of the Creed every morning early, and so fortify themselves as by a spiritual antidote against the poison which the malignant cunning of the Devil may either by night or by day cast out against them. But the Lord's Prayer should be very frequently repeated, as even we have learnt by the habit of earnest deprecation and bending of knees. Frequent repetition of the Lord's Prayer necessary.

If your pastoral authority can accomplish these our suggestions in ruling and feeding Christ's sheep, who shall declare what a heavenly reward you will prepare for yourself before Him who is the Shepherd of shepherds? The fewer examples you find of this holy work among the bishops of our nation, the higher will be your reward for your individual merit, inasmuch as you will by this paternal care and affection stir up and excite God's people through the frequent repetition of the Creed, or holy prayer, to seek after intelligence, love, hope, and all those same heavenly gifts which are enumerated in their prayers. As, too, on the contrary, if you negligently discharge the duty committed to you by the Lord, you will take part hereafter with the wicked and idle servant for thus withholding your talent; especially if you have presumed to ask and receive temporal gifts from those on whom you have not thought fit to bestow heavenly gifts in recompense. For when the Lord sent his disciples to preach the Gospel, and said to them, "As ye go, preach, saying: The kingdom of heaven is at hand," he added a little further on, St. Matthew, x. 7, 8, 9. "Freely ye have received, freely give; provide neither gold nor silver." If, therefore, he ordered them to preach the Gospel freely, and did not permit them to receive gold or silver, or any temporal payment of

bus prædicabant, accipere permisit, quid rogo illis, qui his contraria gerunt, periculi immineat?

Neglect of
episcopal
visitation.

Attende quid gravissimi sceleris illi commiserint qui et terrena ab auditoribus suis lucra diligentissime requirere, et pro eorum salute æterna nihil omnino prædicando, vel exhortando, vel increpando, laboris impendere contendunt. Sollicite atque intentione curiosa, antistes dilectissime, perpende. Audivimus enim, et fama est, quia multæ villæ ac viculi nostræ gentis in montibus sint inaccessis ac saltibus dumosis positi, ubi nunquam multis transeuntibus annis sit visus antistes, qui ibidem aliquid ministerii aut gratiæ cœlestis exhibuerit, quorum tamen nec unus quidem a tributis antistiti reddendis esse possit immunis; nec solum talibus locis desit antistes qui manus impositione baptizatos confirmet, verum etiam omnis doctor qui eos vel fidei veritatem, vel discretionem bonæ ac malæ actionis edoceat, absit. Sicque fit, ut episcoporum quidam non solum gratis non evangelizent, vel manus fidelibus imponant, verum etiam, quod gravius est, accepta ab auditoribus suis pecunia, quam Dominus prohibuit, opus verbi, quod Dominus jussit exercere, contemnant; quum Deo dilectus pontifex Samuel

¹ Sam. xii. 3. longe aliter fecisse, omni populo teste, legatur. “Itaque conversatus,” inquit, “coram vobis ab adolescentia mea usque ad diem hanc, ecce, presto sum, loquimini de me coram Domino, et coram Christo ejus, utrum bovem alicujus tulerim, an asinum, si quempiam calumniatus sum, si oppressi aliquem, si de manu cujusquam munus accepi; et contemnam illud hodie, restituaque vobis. Et dixerunt, Non es calumniatus nos, neque oppressisti, neque tulisti de manu alicujus quippiam.” Cujus innocentiae ac justitiæ merito inter primos populi Dei duces et sacerdotes annumerari,

money from those to whom they preached, what hazard, I would ask, must hang over those who do the contrary?

Consider what a heavy crime is committed by those who diligently seek earthly lucre from their hearers, and take no pains for their everlasting salvation, by preaching, exhorting, or rebuking them. Weigh this most anxiously and with the most careful attention, most beloved Prelate. For we have heard it reported, that there are many country-houses and hamlets of our nation situated on inaccessible mountains and thick forests, where, for many years, no bishop comes to perform any of the duties of holy ministry or Divine grace, yet none of these is free from paying tribute to the bishop; and yet not only is there no bishop among them to confirm by the laying on of hands those who have been baptized, but they have not even any teacher to instruct them in the truth of the faith, and in the difference between good and evil. Thus some of our bishops not only do not freely preach the Gospel and confirm those who have been baptized, but do what is worse; for they receive money from their hearers contrary to God's commands, and neglect the ministry of the word, which God ordained them to preach: whereas God's beloved high priest, Samuel, is recorded to have acted very differently, in the judgment of all the people. "Therefore," says he, "I have dwelt before you from my youth even to this day; behold, here I am; say of me before God, and before his Christ, whether I have taken any one's ox or ass; whether I have falsely accused any one, or oppressed any one, or taken a gift from the hand of any one; and I will hold it for nought this day, and will restore it to you. And they said, Thou hast not accused us falsely; neither hast thou oppressed us, nor taken any thing from the hand of any man." In reward for his innocence and justice he was numbered among the leaders and priests of God's peo-

Samuel's
example re-
commended.

atque in precibus suis superno auditu atque alloquio dignus existere meruit, dicente psalmographo, "Moses et Aaron in sacerdotibus ejus, et Samuel inter eos qui invocant nomen ejus; invocabant Dominum et ipse exaudiebat eos, in columna nubis loquebatur ad eos."

Avarice of
the clergy
repre-
hended.

Si autem aliquid utilitatis fidelibus conferri manus impositione, qua Spiritus Sanctus accipitur, credimus et confitemur; constat e contrario, quod hæc ipsa utilitas eis, quibus manus impositio defuerit, abest. Cujus nimirum privatio boni ad quos amplius, quam ad ipsos respicit antistites, qui illorum se promittunt esse præsules, quibus spiritualis officium præsulatus exhibere aut negligunt aut nequeunt? Cujus totius facinoris nulla magis, quam avaritia causa est. Contra quam disputans apostolus, in quo Christus loquebatur, aiebat, "Radix omnium malorum est cupiditas;" et rursum, "Neque avari," inquit, "regnum Dei possidebunt." Quum enim antistes, dictante amore pecuniæ, majorem populi partem, quam ulla ratione per totum anni spatium peragrarè prædicando, aut circuire valuerit, in nomen sui præsulatus assumserit; satis exitiale et sibimet ipsi, et illis, quibus falso præsulis nomine prælatus est, comprobatur concinnare periculum.

The neces-
sity for the
erection of
new bishop-
rics.

Hæc tuæ sanctitati, dilectissime antistes, paucis de calamitate, qua nostra gens miserrime laborat, insinuans, obsecro sedulus, ut hæc quæ perversissime agi conspicias, quantum vales ad rectam vitæ normam revocare contendas. Habes enim, ut credo, promtissimum tam justî laboris adiutorem, regem videlicet Ceolwulfum, qui et pro insita sibi dilectione religionis, quicquid ad regulam pietatis pertinet, firma protinus intentione adjuvare curabit, et maxime illa quæ tu, quum sis propinquus illius amantissimus, bona cœperis, ipse ut perficiantur opitulabitur. Quapropter velim solerter illum admoneas, ut in diebus vestris

ple, and in his prayers was heard by God and admitted to converse with him; as the Psalmist says, Psalm xcix. 6. "Moses and Aaron among his priests and Samuel among them that call upon his name; they called upon the Lord and he answered them. He spake unto them in the cloudy pillar."

But, if we believe and confess, that any good is wrought on the faithful by the laying on of hands, whereby they receive the Holy Spirit; it follows, on the contrary, that those who have not the laying on of hands, must be deprived of this benefit. On whom, then, does this privation reflect, if not on the bishops who promise they will be their guardians, but either from neglect or inability perform none of the spiritual duties of a guardian? Covetousness and nothing else, is the cause of this conduct. Against covetousness. Against which the Apostle (in whom Christ spake) argues, when he says, "The love of money is the root of all evil;" and again, "Neither shall the covetous inherit the kingdom of God." For when a bishop, for the love of money, has nominally taken under his guardianship a larger portion of the people than he can by any means visit and preach to the whole year round, it is plain that he is only gathering danger and destruction for himself, as well as those whose false guardian he is. 1 Tim. vi. 10. 1 Cor. vi. 10.

Thus far, most beloved Bishop, have I briefly alluded to the calamity under which our country is suffering most severely, and I earnestly beseech you to strive to rectify what you see done amiss. For I believe you have a ready assistant in so good a labour in King Ceolwulph, who, by his own zeal for religion, will endeavour firmly to lend his aid in whatever relates to the rule of piety, and most especially will exert himself to promote and bring to completion the good works which you, his dearest relation, shall undertake; wherefore I would prudently advise him, that he should in your time make the ecclesiastical esta- King Ceolwulph, A. D. 729, to A. D. 737.

statum nostræ gentis ecclesiasticum in melius, quam hactenus fuerat, instaurare curet. Quod non alio magis, ut mihi videtur, potest ordine perfici, quam si plures nostræ genti consecrentur antistites, exemplumque sequamini Legislatoris, qui quum solus jurgia ac pondus Israeliticæ plebis sustinere non posset, elegit sibi divino adjutus consilio, et consecravit septuaginta seniores, quorum ope atque consilio impositum sibi onus ferre levius posset. Quis enim non videat quanto sit melius tam enorme pondus ecclesiastici regiminis in plures, qui hoc dispertitum facilius ferant, dividi, quam unum sub fasce, quem portare non possit, opprimi. Nam et sanctus papa Gregorius, quum de fide nostræ gentis, quæ adhuc futura et conservanda erat in Christo, ad beatissimum archiepiscopum Augustinum missis literis disputaret, duodecim in ea episcopos, postquam ad fidem venirent, ordinandos esse decrevit; in quibus Eboracensis antistes, accepto a sede apostolica pallio, metropolitanus esse deberet. Quem profecto numerum episcoporum velim modo tua sancta paternitas, patrocinante præsidio piissimi ac Deo dilecti regis præfati, solerter implere contendat, quatenus, abundante numero magistrorum, perfectius ecclesia Christi in his, quæ ad cultum sacræ religionis pertinent, instituat. Et quidem novimus, quia per incuriam regum præcedentium donationesque stultissimas factum est, ut non facile locus vacans, ubi sedes episcopalis nova fieri debeat, inveniri valeat.

Quapropter commodum duxerim, habito majore concilio et consensu pontificali simul et regali, edicto prospiciatur locus aliquis monasteriorum, ubi sedes episcopalis fiat. Et ne forte abbas vel monachi huic

blishment of our nation more complete than it has hitherto been. This cannot be better done, in my opinion, than by consecrating more bishops, and following the example of the lawgiver, who, when he found himself unable alone to bear the strife and burden of the whole Israelitish people, moved by Divine inspiration, appointed and consecrated seventy Elders, whose aid and counsel might aid him in discharging his heavy duties. Who is there that does not see how much better it would be to divide the weighty load of ecclesiastical rule among several, who can the more easily bear each his portion, than for the whole weight to be laid on one,—a burden greater than he can bear?

For the holy Pope Gregory, in his letters to the blessed Archbishop Augustine concerning the faith of our nation, which was still future, and required their exertions to sustain it, ordered him to ordain twelve bishops therein, as soon as they should have embraced the faith, and that the Bishop of York should receive the pallium from the Apostolic See, and become their metropolitan. Wherefore, holy Father, I would wish that you should, under the holy guidance of the above-named king, whom God loveth, endeavour, to the best of your judgment, to make this number of bishops complete, in order that the number of ministers may abound, and the church of Christ be the more fully instructed in those things which pertain to the duties of our holy religion. And, indeed, we know that, by the negligence and foolish donations of preceding kings, it is not easy to find a vacant place where a new episcopal see may be erected.

I should therefore consider it expedient, that a general council should be held, and the consent both of kings and bishops be obtained, that, by a proclamation, a place may be provided among the monasteries, where an episcopal see may be created. And, lest any abbot or monks may endeavour to contravene or oppose this

Pope Gregory's letter to St. Augustine ordains twelve bishoprics, under the see of York.

He recommends a general council for the creation of episcopal sees.

decreto contraire ac resistere tentaverint, detur illis licentia, ut de suis ipsi eligant eum, qui episcopus ordinetur, et adjacentium locorum, quotquot ad eandem diocesim pertineant, una cum ipso monasterio curam gerat episcopalem; aut si forte in ipso monasterio qui episcopus ordinari debeat inveniri nequeat, in ipsorum tamen, juxta statuta canonum, pendeat examine, qui de sua diœcesi ordinetur antistes. Quod si hoc, ita ut suggerimus, Domino adjuvante, perfeceris, facillime etiam, ut arbitramur, hoc obtinebis, ut juxta decreta sedis apostolicæ Eboracensis ecclesia metropolitanam possit habere pontificem. Ac si opus esse visum fuerit, ut tali monasterio, causa episcopatus suscipiendi, amplius aliquid locorum ac possessionum augeri debeat, sunt loca innumera, ut novimus omnes, in monasteriorum ascripta vocabulum, sed nihil prorsus monasticæ conversationis habentia; e quibus velim aliqua de luxuria ad castitatem, de vanitate ad temperantiam, de intemperantia ventris et gulæ ad continentiam et pietatem cordis, synodica auctoritate transferantur, atque in adjutorium sedis episcopalis, quæ nuper ordinari debeat assumantur.

Et quia hujusmodi maxima et plurima sunt loca, quæ, ut vulgò dici solet, neque Deo neque hominibus utilia sunt, quia videlicet neque regularis secundum Deum ibidem vita servatur, neque illa milites sive comites secularium potestatum, qui gentem nostram a barbaris defendant possident; si quis in eisdem ipsis locis pro necessitate temporum sedem episcopatus constituat, non culpam prævaricationis incurrere, sed opus virtutis magis agere, probabitur. Quomodo enim in peccatum reputari potest, si injusta principum judicia recto meliorum principum examine corrigantur; ac mendax stilus scribarum iniquorum discreta prudentium sacerdotum sententia deleatur ac redigatur in

decree, licence should be given them to choose some one from among themselves to be ordained bishop, and to rule with episcopal authority, over the adjoining country belonging to the same diocese, as well as the monastery itself: or, if no one can be found in that monastery fit to be ordained bishop, yet that it shall depend upon their examination, according to the canonical statutes, who shall be ordained bishop of that diocese. By following this suggestion, and with God's assistance, you will find no difficulty, I think, in fulfilling the appointment of the Apostolic See, and the Bishop of the church of York will become the metropolitan. And, if it appear necessary that any addition of land or property should be made to such a monastery, that it may be the better able to undertake the episcopal duties, there are, as we know well, many places calling themselves monasteries, but exhibiting no sign whatever of a monastic system; some of which I should much like to see transferred by synodical authority, that their present luxury, vanity, and intemperance in meat and drink might be exchanged for chastity, temperance, and piety, and that they may so help to sustain the episcopal see, which is to be created.

And, seeing that there are many such large establishments, which, as is commonly said, are of use neither to God nor man, because they neither observe regular monastic life, nor yet supply soldiers or attendants of the secular authorities to defend our shores from barbarians; if any one were, according to the necessities of the times, to erect an episcopal see in such places, he may be shown to incur no blame of prevarication, but rather to be doing an act of virtue. For how can it be accounted a misdeed, that the unjust decrees of former kings should be set right by the correct judgment of princes better than they? or that the lying pen of unrighteous scribes should be destroyed and nullified by the discreet sentence of wiser priests,

Monastic institutions which had got into disuse, to be appropriated.

nihilum, juxta exemplum sacræ historiæ, quæ tempora regum Judæ a David et Solomone usque ad ultimum Zedechiam describens, nonnullos quidem in eis religiosos, sed plures reprobos, exstitisse designat; vicibusque alternantibus nunc impios bonorum, qui ante se fuerant, facta reprobare, nunc e contrario justos impiorum, qui se præcesserant, gesta nociva, prout justum erat, juvante se Dei Spiritu, per prophetas sanctos ac sacerdotes omni instantia correxisse; juxta illud beati Esaiaë præcipientis atque dicentis, “ Dissolve colligationes violentarum commutationum; dimitte confractos in remissionem, et omnem conscriptionem iniquam dirumpe.” Quo exemplo tuam quoque sanctitatem decet, cum religioso rege nostræ gentis, irreligiosa et iniqua priorum gesta atque scripta convellere, et ea, quæ provinciæ nostræ sive secundum Deum, sive secundum seculum, sint utilia, prospicere; ne nostris temporibus vel religione cessante, amor timorque interni deseratur inspectoris, vel rarescente copia militiæ secularis, absint qui fines nostros a barbarica incursione tueantur. Quod enim turpe est dicere, tot sub nomine monasteriorum loca hi, qui monachicæ vitæ prorsus sunt expertes, in suam ditionem acceperunt, sicut ipsi melius nostis, ut omnino desit locus, ubi filii nobilium aut emeritorum militum possessionem accipere possint: ideoque vacantes ac sine conjugio, exacto tempore pubertatis, nullo continentiæ proposito perdurent, atque hanc ob rem vel patriam suam, pro qua militare debuerant, trans mare abeuntes relinquunt; vel majore scelere atque impudentia, qui propositum castitatis non habent, luxuriæ ac fornicationi deserviant, neque ab ipsis sacratis Deo virginibus abstineant.

according to the example of ancient history, which, in describing the times of the kings of Judah, from David and Solomon to Hezekiah, the last of them, shows that some of them were religious, but the greater number reprobate; and that at one time the wicked censured the deeds of the good who went before them, but at another time the good, with the aid of God's holy spirit, zealously corrected the hurtful deeds of their wicked predecessors, as was their bounden duty, by means of the holy priests and prophets; according to that saying of the holy Prophet Esaias, "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free." ^{Isaiab, lvi. 6.} By which example it behoves your holiness also, in conjunction with our religious king, to cancel the irreligious and unrighteous deeds and writings of those who lived formerly, and to fix your eye on such things as may benefit this province, either according to God, or according to the flesh; lest, in these our times, either religion cease altogether (together with the love and fear of Him who seeth into the heart), or the number of our secular soldiers become lessened, and our borders be no longer defended from the inroads of the barbarians. For, disgraceful though it be to say it, so many estates have been received under the name of monasteries by those who know nothing whatever of the monastic life, as you yourselves know better than I, that the sons of the nobles, or of discharged soldiers, can find no place wherein to receive their possessions; and thus, having nothing to do, and not marrying, though past the age of puberty, they are held by no tie of continence; and therefore either go beyond the sea and abandon their country, which they ought to fight for; or, with still greater wickedness and impudence, not being bound to chastity, become addicted to luxury and fornication, and do not abstain even from the very virgins who are dedicated to God.

At alii graviore adhuc flagitio, quum sint ipsi laici et nullius vitæ regularis vel usu exerciti, vel amore præditi, data regibus pecunia, emunt sibi sub prætextu monasteriorum construendorum territoria, in quibus suæ liberius vacent libidini, et hæc insuper in jus sibi hereditarium edictis regalibus faciunt ascribi, ipsas quoque litteras privilegiorum suorum, quasi veraciter Deo dignas, pontificum, abbatum et potestatum seculi, obtinent subscriptione confirmari. Sicque usurpatis sibi agellulis sive vicis, liberi exinde a divino simul et humano servitio, suis tantum inibi desideriis laici monachis imperantes deserviunt; imo non monachos ibi congregant, sed quoscunque ob culpam inobedientiæ veris expulsos monasteriis alicubi forte oberrantes invenerint, aut evocare monasteriis ipsi valuerint; vel certe quos ipsi de suis satellitibus ad suscipiendam tonsuram, promissa sibi obedientia monachica, invitare quiverint. Horum distortis cohortibus, suas, quas instruxere, cellas implent, multumque infirmi atque inaudito spectaculo, idem ipsi viri modo conjugis ac liberorum procreandorum curam gerunt, modo exsurgentes de cubilibus, quid intra septa monasteriorum geri debeat sedula intentione pertractant. Quin etiam suis conjugibus simili imprudentia construendis, ut ipsi aiunt, monasteriis loca conquirunt, quæ pari stultitia, cum sint laicæ, famularum se Christi permittunt esse rectrices. Quibus apte convenit illud vulgi proverbium, quia vespæ favos quidem facere cum possint, non tamen in his mella, sed potius venena thesaurizent.

Sic per annos circiter triginta, hoc est, ex quo Alfridus rex humanis rebus ablatas est, provincia nostra vesano illo errore dementata est, ut nullus pene exinde

But others, who are laymen, and have no experience of the regular monastic life, nor any love for the same, commit a still greater scandal:—for they give money to the kings, and under pretence of erecting monasteries they acquire possessions, wherein the more freely to indulge their licentiousness; and procuring these by a royal edict to be assigned over to them in inheritance, they get the deed by which these privileges are confirmed, as if it were a matter worthy of God's notice, authenticated by the signatures of the bishops, abbots, and secular authorities. And thus, having gained possession of farms and villages, they free themselves from every bond, both human and Divine, and in the character of superiors over monks, though they are but laymen, they do nothing therein but gratify their desires. Nay, it is not monks that are there assembled, but all such as they can pick up, outcasts from other monasteries for disobedience, or men whom they can allure away from other monasteries, or, in short, such of their own followers as they can persuade to receive the tonsure, and promise monastic obedience to themselves. With such ill-sorted societies do they fill the cells which they have built, whilst they present a disgraceful spectacle, never before heard of: for at one time they are occupied with their wives and the care of raising children, and at another time they rise from their beds to occupy themselves with the internal concerns of the monastery. Furthermore they display the same folly in procuring land for their wives, as they say, to erect convents, and these, equally foolish, though also laics, suffer themselves to become the superiors over Christ's handmaidens. Well suited to them is the proverb that wasps, though they can make combs, yet store them with poison instead of honey.

Thus for about thirty years, ever since King Alfrid was removed from this life, our province has been involved in such folly and error, that there has not been

præfectorum exstiterit, qui non hujusmodi sibi monasterium in diebus suæ præfecturæ comparaverit, suamque simul conjugem pari reatu nocivi mercatus astrinxerit; ac prævalente pessima consuetudine, ministri quoque regis ac famuli idem facere sategerint. Atque ita ordine perverso innumeri sint inventi, qui se abbates pariter et præfectos, sive ministros, aut famulos regis, appellant, qui etsi aliquid vitæ monasterialis ediscere laici non experiendo, sed audiendo, potuerint, a persona tamen illa ac professione, quæ hanc docere debeat sunt funditus exsortes; et quidem tales repente, ut nosti, tonsuram pro suo libitu accipiunt, suo examine de laicis non monachi, sed abbates efficiuntur. Sed quia præfatæ virtutis nec notitiam probantur habere nec studium, quid his aliud quam evangelica convenit Matt. xv. 14. maledictio illa, qua dicitur, "Cæcus si cæco ducatum præstet, ambo in foveam cadunt?" Quæ nimirum cæcitas posset aliquando terminari, ac regulari disciplina cohiberi, et de finibus sanctæ ecclesiæ cunctis pontificali ac synodica auctoritate procul expelli, si non ipsi pontifices magis hujusmodi sceleribus opem ferre atque astipulari probarentur, qui non solummodo hujusmodi decreta injusta justis infringere decretis non curant, verum suis potius subscriptionibus, ut præfati sumus, confirmare satagunt; eadem ipsi philargyria dictante, ad confirmandum male scripta, qua emtores ad comparandum hujusmodi monasteria coacti. Multa quidem adhuc tibi possem de his et hujusmodi prævaricatoribus, quibus nostra provincia miserrime vexatur, his intimare literis, si non te ipsum nossem hæc eadem certissime cognovisse. Nam neque hæc ita scripsi, quasi certissime te ea, quæ antea nescires, essem docturus, sed ut te amica exhortatione commonerem, ea, quæ

a single præfect since that time, who has not furnished himself during his præfecture with a monastery of this kind, and involved his wife also in the guilt of such wicked traffic; and thus this wicked custom has prevailed, and the king's ministers and servants have bestirred themselves to do the like. So that numbers of men have been found, who call themselves abbots and præfects, or ministers or servants of the king, who, although as laymen, they may have learnt a little of the monastic life, not by experience, but by hearsay, yet are utterly without share of that character and profession which is required to teach it; and, indeed, such men, as you know, on a sudden submit to the tonsure, and of their own judgment, from laymen, become not monks but abbots. But, inasmuch as they have no knowledge nor love of the above-named excellence, what can be more applicable to them than that malediction of the Gospel, "If the blind lead the blind, both shall fall into the ditch?" Such blindness might, in truth, some time or other, be put an end to, and restrained by regular discipline, and expelled by pontifical and synodical authority beyond the limits of the Holy Church, if the pontiffs themselves were not found to aid and abet such crimes; for they not only do not take care to annul such unrighteous decrees by righteous ones, but rather do all in their power to confirm them by their own subscriptions, as we have said before, prompted by the same love of money to confirm those wicked writings, as the purchasers themselves were to buy such monasteries. I could tell you much more about these and such like traitors to their own cause, by whom our province is grievously vexed, if I did not know that you are yourself well acquainted therewith. For in what I have written to you already, I have not supposed that I was informing you of a thing which you were before ignorant of, but I wished to advise you in a friendly manner, to correct with all diligence

These evils encouraged for lucre by the pontiffs themselves.

optime noveras, errata diligenti, prout vales, instantia corrigere.

Repetition
of exhorta-
tions to
Egbert, as
to monas-
teries.

Et jam jamque te multum deprecor atque obtestor in Domino, ut commissum tibi gregem sedulus ab irruentium luporum improbitare tuearis; teque non mercenarium, sed pastorem, constitutum esse memineris, qui amorem summi Pastoris solerti ovium ipsius passione demonstras, proque eisdem ovibus, si ita res poposcerit, cum beato apostolorum principe animam ponere paratus sis. Precor sollicite præcaveas, ne cum idem princeps apostolorum ceterique fidelium gregum duces in die Judicii maximum suæ pastoralis curæ fructum Christo obtulerint, tuarum aliqua pars ovium inter hædos ad sinistram Judicis secerni, atque in æternum cum maledictione mereatur ire supplicium; quin potius ipse tunc eorum numero merearis ascribi, de quibus ait Esaias, “Minimus erit inter mille, et parvulus inter gentem fortissimam.” Tui namque est officii diligentissime prospicere, quid in singulis monasteriis tuæ parochiæ recti, quid perversi geratur; ne vel abbas regularum inscius aut contemtor, vel abbatissa minus digna famulorum famularumve Christi præponatur examini, nec rursus prævisioni spiritualium magistrorum contemtrix et indisciplina contumacium auditorum turba resultet; maxime quia, sicut vulgo fertur, dicere estis soliti, quod non ad regum curam, non ad aliquorum seculi principum causam, sed ad vestrum tantummodo antistitum inquisitionem atque examen, quid in singulis monasteriis agatur, pertineat, nisi forte in monasteriis quilibet in ipsos principes peccasse comprobetur. Tui, inquam, est officii procurare, ne in locis Deo consecratis Diabolus sibi regnum usurpet, ne pro pace discordia, pro pietate jurgia, pro sobrietate ebrietas, pro caritate et castitate fornicationes et homicidia, sibi sedem

Isai. lx. 22.

faults, of the existence of which you were already well informed.

And now I pray and beseech you in the Lord, to protect the flock committed to you from the fury of assailing wolves; and remember that you are appointed to be their shepherd, not a hireling; to show forth your love of the Chief Shepherd, by the skilful feeding of his sheep; and to be ready with the blessed Prince of the Apostles, if occasion require, to lay down your life for the same. Beware, I entreat you, lest on the day of judgment that same Prince of the Apostles, and the other leaders of faithful flocks, present to the Lord the fruits of their pastoral care, whilst among yours may be found a portion, that deserves to be placed on his left hand among the goats, and to depart with curses into everlasting punishment; nay, even yourself may on that day deserve to be classed among those of whom Esaias said: "He shall be the least among a thousand, and a little one among a strong nation." For it is your duty most diligently to enquire into whatever right or wrong is done in all the monasteries of your district, that no abbot, who is ignorant of the rules or despises them, and also that no unworthy abbess be placed over any society of Christ's servants or handmaidens. And on the other hand, that no contemptuous and undisciplined society of contumacious hearers spurn against the supervision of their spiritual masters; and this the more especially, since you say, that all enquiry into what is done within the walls of a monastery belongs to you, and not to the king, or any of the secular princes, save when any one in the monasteries is found to have offended against the princes themselves. It is your duty, I say, to provide, lest the Devil usurp the sovereignty in places dedicated to the Lord; lest discord take the place of peace, strife of piety, drunkenness of sobriety, and fornication and murder reign instead of charity and chastity; lest there

The duty of
a bishop.

Eccles. viii.
10. vindicent; nec apud te inveniatur aliqui, de quibus merito quærat ac dicatur, "Vidi impios sepultos, qui cum adviverent, in loco sancto erant, et laudabantur in civitate, quasi justorum operum."

And the
laity.

Eorum quoque, qui in populari adhuc vita continentur, sollicitam te necesse est curam gerere, ut sicut in primordio hujus epistolæ præmonuimus, sufficientes eis doctores vitæ salutaris adhibere memineris, et hoc eos inter alia discere facias, quibus operibus maxime Deo placere, a quibus se debeant, qui Deo placere desiderant, abstinere peccatis, qua cordis sinceritate in Deum credere, qua divinam clementiam supplicantes debeant devotione precari, quam frequenti diligentia signaculo se dominicæ crucis, suaque omnia adversum continuas immundorum spirituum insidias, necesse habeant munire, quam salutaris sit omni Christianorum generi quotidiana Dominici corporis ac sanguinis perceptio, juxta quod Ecclesiam Christi per Italiam, Galliam, Africam, Græciam, ac totum orientem solerter agere nosti. Quod videlicet genus religionis, ac Deo de votæ sanctificationis, tam longe a cunctis pene nostræ provinciæ laicis per incuriam docentium, quasi prope peregrinum, abest, ut hi, qui inter religiosiores esse videntur, non nisi in Natali Domini et Epiphania et Pascha sacrosanctis mysteriis communicare præsumant, cum sint innumeri innocentes et castissimæ conversationis pueri ac puellæ, juvenes et virgines, senes et anus, qui absque ullo scrupulo controversiæ, omni die dominico, sive etiam in natalitiis sanctorum apostolorum sive martyrum, quomodo ipse in sancta Romana et apostolica ecclesia fieri vidisti, mysteriis cœlestibus communicare valeant. Ipsi etiam conjugati, si quis sibi mensuram continentiæ ostendat, et virtutem

be found among you some, of whom it may truly be said, " I saw the wicked buried, who, when they were alive, were in the holy place, and were praised in the city, as if of righteous deeds."

But those also, who still live abroad in the world, ^{Cure of souls.} demand a portion of your most anxious care, as we forewarned you in the beginning of this epistle ; you should furnish them with competent teachers of the word of everlasting life, and among other things instruct them by what works they may render themselves most pleasing to God ; from what sins those, who wish to please God, ought to abstain ; with what sincerity of heart they ought to believe in God ; with what devotion to supplicate the Divine mercy ; with what frequent diligence to use the sign of the Lord's cross, and so to fortify themselves and all they have against the continual snares of unclean spirits ; and how salutary it is for all classes of Christians to participate daily in the body and blood of our Lord, as you well know is ^{Daily communion recommended.} done by Christ's Church throughout Italy, Gaul, Africa, Greece, and all the countries of the East. Now, this kind of religion and heavenly devotion, through the neglect of our teachers, has been so long discontinued among almost all the laity of our province, that those who seem to be the most religious among them, communicate in the holy mysteries only on the day of our Lord's birth, the Epiphany and Easter, whilst there are innumerable boys and girls, of innocent and chaste life, as well as young men and women, old men and old women, who without any scruple or debate are able to communicate in the holy mysteries on every Lord's day, nay, on all the birth-days of the holy Apostles or Martyrs, as you yourself have seen done in the holy Roman and Apostolic Church. Moreover, if married, and any one point out to them the measure of continence, and hint to them the virtue of chastity ;

castitatis insinuet, idem et licenter possint, et libenter facere velint.

These abuses arise chiefly from the love of money.

Hæc tibi, sanctissime antistes, et tuæ dilectionis intuitu et generalis gratia utilitatis breviter adnotare studui, multum desiderans multumque exhortans, ut gentem nostram a vetustis abstrahere cures erroribus, et ad certiores et directiores vitæ callem reducere satagas; et si sunt aliqui cujuslibet gradus sive ordinis viri, qui bona tua cœpta retinere atque impedire conentur, tu tamen propositum sanctæ virtutis, supernæ memor retributionis, ad firmum usque finem perducere contendas. Scio namque nonnullos huic nostræ exhortationi multum contradicturos, et maxime eos, qui seipsos illis facinoribus, a quibus te prohibemus, esse sentiunt irretitos; sed meminisse te decet apostolicæ responsionis, “ Quia obedire oportet Deo, magis quam hominibus.” Mandatum quippe est Dei, “ Vendite quæ possidetis, et date eleemosynam. Et nisi quis renuciaverit omnibus quæ possidet, non potest meus esse discipulus.” Traditio autem moderna quorundam est, qui se Dei famulos esse profitentur, non solum possessa non vendere, verum etiam comparare non habita. Qua ergo fronte audet quisquam ad servitium Domini accessurus, vel ea, quæ in seculari vita habuerat, retentare, vel sub prætextu vitæ sanctioris illas, quas non habuerat, congregare divitias; cum etiam apostolica sit notissima censura, quæ Ananiam et Sapphiram hoc facere molientes, non ullo pœnitentiæ vel satisfactionis remedio corrigere, sed ex ipsa statim mortis ultricis acceleravit damnatione puniri? et quidem illi non aliena colligere, sed sua incongrue retinere maluerunt. Unde manifeste patet, quam longe abstiterit animus apostolorum a suscipiendis pecuniarum acquisitionibus, qui sub illa proprie regula Domino serviebant, “ Beati pauperes, quia vestrum est regnum Dei;” et e contra, par-

Act. v. 29.

Luc. xii. 33.

Matt. v. 3.

let them in this both have power to act, and be ready to submit thereto.

Thus much, most holy Prelate, have I attempted briefly to express, both for the love of you, and for the sake of general utility, with many wishes and exhortations that you endeavour to rescue our nation from its old errors, and bring it back to a more certain and direct path; and that, mindful of a heavenly reward, you persist in bringing to perfection this holy and excellent work, whatever be the rank or condition of those who attempt to impede or hinder your good exertions. For I know that there will be some who will oppose these my exhortations, and especially those who feel that they are themselves involved in the crimes against which I warn you: but you must remember the apostolic answer, "We must obey God rather than man." For it is a command of God, "Sell what ye have and give to the poor; and, unless a man shall renounce all things which he possesses, he cannot be my disciple." But there is in these days a tradition among some men, who profess themselves to be servants of God, not only not to sell what they possess, but also to procure what they have not. How, then, can a man dare, if he would enter God's service, either to retain those things, which he possessed whilst he was in the secular life, or under the cloak of a more holy life, heap together riches which before he had not? Since, also, the rebuke of the Apostle is well known, whereby Ananias and Sapphira, attempting so to act, were not corrected by any measure of penance or retribution, but were punished by sentence of death: and yet they sought not to gain what belonged to others, but unseemingly to retain their own. Wherefore it is manifest, how far the thoughts of the Apostles were from making acquisition of money, whose rule in God's service was this, "Blessed are ye poor, for yours is the kingdom of God." And, on the other

In a religious community all things should belong to the community.

tis sinistrae proposito nihilominus instituebantur exemplo, “Væ vobis divitibus, quia habetis consolationem vestram.” An forte errasse ac mendacium scripsisse putamus apostolum, quum nos admonens dicebat, Luc. vi. 24. “Fratres, nolite errare,” statimque subtexit, “Neque avari, neque ebriosi, neque rapaces, regnum Dei possidebunt.” Et iterum, Eph. v. 5. “Hoc autem scitote, quod omnis fornicator, aut immundus, aut avarus, aut rapax, quod est idolorum servitus, non habet hereditatem in regno Christi et Dei.” Quum ergo apostolus avaritiam et rapacitatem idololatriam manifeste cognominet, quomodo putandum est eos errasse, qui vel subscriptioni avari mercatus, rege licet imperante, manum subtraxerint, vel ad eradendas inutiles scripturas ac subscriptiones, eorum manum apposuerint?

Et quidem miranda est temeritas stultorum, vel potius deflenda miseria cœcorum, qui cum sine ullo respectu superni timoris, passim ea, quæ apostoli et prophetæ afflatu Sancti Spiritus scripserunt, rescindere ac nihili pendere probantur, illud e contra, quod ipsi vel similes ipsorum instinctu avaritiæ vel luxuriæ scripserunt, quasi sanctum ac divinitus cautum eradere atque emendare formidant, in morem, ni fallor, ethnicorum, qui contempto Dei cultu ea, quæ ipsi sibi de corde suo finxerunt ac fecerunt, numina venerantur, timent, colunt, adorant et obsecrant, dominica illa insectatione dignissimi, qua Pharisæos cum suas deuterose legi Dei præponerent, redarguit, dicens, Matt. xv. 3. “Quare et vos transgredimini mandatum Dei propter traditionem vestram?” Qui si etiam chartas protulerint in defensionem concupiscentiarum suarum

hand, they were alike instructed by a warning of the opposite tendency; "Woe to you rich, for you have your consolation." Or, must we suppose that the Apostle erred, and wrote a falsehood, when he admonished us, saying, "Brethren, be not deceived," and immediately after added, "Neither the covetous, drunkards, nor the rapacious shall possess the kingdom of God." And again, "But know ye this, that every one who is a fornicator, or unclean, or covetous, or rapacious, which is the service of idols, has no inheritance in the kingdom of God or Christ." Since, therefore, the Apostle expressly names covetousness and rapacity to be idolatry, how can those be wrong, who either have kept back their hands from signing a deed of wicked trafficking, even in defiance of the king's command, or who have also offered their hands to cancel former unjust writings and subscriptions?

And, indeed, we must wonder at the rashness of those foolish men, (or rather we should call them blind, and pity their wretchedness,) who, without any regard to the fear of God, are proved to cancel and set at nought what they, the apostles and prophets, have written by the inspiration of the Holy Spirit, but nevertheless are afraid to erase or annul what themselves, or men like themselves, have written from the dictates of covetousness or luxury, as if, forsooth, it were sacred and sanctioned by Heaven itself. In this, unless I am deceived, they imitate the Gentiles, who despise the worship of God, but bow down before the deities which they have conceived in their own minds, and which their own hands have made. These they fear, worship, adore, and pray to, being indeed worthy of that rebuke of our Lord's whereby he reproved the Pharisees, when they preferred their own secondary precepts to the Law of God: "Why do ye also transgress the word of God through your traditions?" But if they shall even produce writings got up in defence

adscriptas, ac nobilium personarum subscriptione confirmatas, tu nunquam, precor, dominicæ sanctionis
 Matt. xv. 13. obliviscaris, in qua dicitur, “Omnis plantatio, quam non plantavit Pater meus cœlestis, eradicabitur.” Et certe a te discere vellem, sanctissime antistes, Domino
 Matt. vii. 13. protestante ac dicente, “Quia lata porta et spatiosa via est, quæ ducit ad perditionem, et multi sunt qui intrant per eam; cum angusta porta et arcta via sit, quæ ducit ad vitam, et pauci sint qui inveniant eam,” quid de eorum vita vel salute æterna confidas, qui toto vitæ suæ tempore per latam portam et spatiosam viam incedere noscuntur, et ne in minimis quidem rebus voluptati suæ, vel corporis vel animi, causa supernæ retributionis, obsistere vel repugnare curabant; nisi forte per cleemosynas, quas inter concupiscentias quotidianas ac delicias pauperibus dare videbantur, criminibus absolvi posse credendi sunt, quum manus ipsa et conscientia, quæ munus offerat Deo, munda a peccatis esse debeat et absoluta, aut certe per mysteria sacrosanctæ oblationis, quibus ipsi, dum viverent, indigni exstiterant, per alios jam mortui redimi posse sperandi sunt? An forte illis permodica culpa videtur esse concupiscentiæ? De qua paulo latius disputem. Hæc Baalam virum prophetiæ spiritu plenissimum a sorte sanctorum fecit extorrem. Achan communionem anathematis polluit ac perdidit, Saul regni infulis nudavit, Giezi prophetiæ meritis privavit ac perpetuæ lepræ peste cum suo semine foedavit, Judam Iscariotem de apostolatus gloria deposuit, Ananiam et Sapphiram, de quibus prædiximus, monachorum collegio indignos

of their covetousness, and sanctioned by the subscription of noblemen, I beseech you never to forget the sentence of our Lord, wherein he says, "Every plantation that my heavenly Father hath not planted, shall be rooted out." And I would fain moreover ask you this question, most Holy Prelate? Our Lord protests that "wide is the gate and broad the way which leadeth to destruction, and multitudes there be that enter in thereat; whilst strait is the gate and narrow the way that leadeth unto life, and few there be that find it." What, then, do you believe concerning the life or eternal safety of those who throughout all their lives are known to be walking through the wide gate and broad way, and do not, even in the most trifling things, restrain or resist their passions, whether of the mind or body, for the sake of a heavenly reward? Unless perhaps, their alms, which amid their daily covetousness and enjoyments they give to the poor, are to be considered as able to exempt them from blame; whereas the hand itself, as well as the conscience which offers a gift to God, ought to be pure and free from offence. Or unless, also, they may be thought to be redeemed, now they are dead, by others, through the mystery of the holy oblation, of which, whilst they were alive, they appeared unworthy? Does the fault of covetousness appear to be trifling in them? I will speak a little more fully on this point. This it was which rendered Balaam, a man full of the spirit of prophecy, an outcast from the lot of the saints. It was this which polluted Achan with sharing in the cursed thing, and thereby destroyed him. It stripped Saul of the diadem of the kingdom; it deprived Gehazi of the merits of prophecy, and defiled him and his seed with a perpetual leprosy. It cast down Judas Iscariot from the glory of his apostleship: Ananias and Sapphira, of whom we have before made mention, thereby became unworthy of the society of the monks, and were punished by the

Love of the world incompatible with the love of God.

etiam corporis morte mulctavit, et, ut ad superiora veniamus, hæc angelos a cœlo dejecit, et protoplastos a paradiso perpetuæ voluptatis expulit. Et si nosse vis, hic est ille triceps inferorum canis, cui fabulæ Cerberi nomen indiderunt, a cujus rabidis dentibus nos prohibens Joannes apostolus ait, “ Carissimi, nolite diligere mundum, neque ea quæ in mundo sunt. Si quis diligit mundum, non est caritas Patris in eo. Quoniam omne quod in mundo est concupiscentia carnis est, et concupiscentia oculorum et superbia vitæ, quæ non est ex Patre, sed ex mundo est.” Hæc contra virus avaritiæ breviter sunt dicta. Ceterum si de ebrietate, commessatione, luxuria, et ceteris hujusmodi contagionibus pari ratione tractare voluerimus, epistolæ modus in immensum extenderetur.

Gratia te summi Pastoris ad pastionem ovium suarum salutiferam perpetuo conservet incolumem, dilectissime in Christo antistes. AMEN.

death of the body : and, to turn to heavenly examples, the angels were thereby cast down from heaven, the first created beings expelled from a paradise of endless enjoyment. And if you must know, this is that three-headed dog of Hell called Cerberus in the fables, from whose ravening teeth the Apostle John would save us, when he says, " Beloved, love not the world nor those things that be therein : if any man love the world, the love of the Father is not in him. For every thing which is in the world, is the desire of the flesh, and the desire of the eyes, and the pride of life, which is not of the Father, but is of the world." Thus much briefly have I said against the poison of covetousness. But if I were to treat in like manner of drunkenness, feasting, luxury, and other contagions of the same kind, my letter would be indefinitely lengthened. May the grace of the Chief Shepherd ever keep you safe for the wholesome feeding of his flock, Prelate, most beloved in our Lord. AMEN.

III. EPISTOLA AD PLEGWINUM APOLOGETICA,
EO QUOD INSIMULARETUR A QUIBUSDAM,
DE ÆTATIBUS SEculi NON RECTE SEN-
SISSE.



R ATRI dilectissimo et in Christi visceribus honorando Plegwino, Beda in Christo salutem. Venit ad me ante biduum (frater amantissime) nuntius tuæ Sanctitatis, qui pacificæ quidem salutationis a te lætissima verba detulit; sed hæc tristi mox admixtione confudit, addendo videlicet, quod me audires a lascivientibus rusticis, inter hæreticos per pocula decantari. Exhorruui, fateor, et pallens percunctabar, cujus hæreseos arguerer. Respondit, quia negarem in Sexta ætate Seculi, Dominum Salvatorem in carne venisse. Percunctari ergo cœpi quomodo diceretur; utrum quod Dominus non venisset in carne, cum tamen Sexta esset ætas, an quod Domino in carne veniente necdum Sexta ætas veniret, vel certe ætas Septima jam venisset, cum aperta ratione Sexta ætas non nisi ab ejus possit incarnatione cœpisse. Deprehendique, sive hoc sive illud insimularetur, me in utroque sanæ fidei et Ecclesiasticæ unitatis existere consortem.

Quomodo vel Christum in carnem venisse negans, Christi in Ecclesia potuissem esse sacerdos? vel qua consequentia Evangelicis et Apostolicis credens literis, sexta illum ætate seculi incarnatum esse discrederem;

cum Evangelista Matthæus in eodem libro generationis Jesu Christi, notissimis temporum articulis per generationes denas et quaternas, quatuor ultimas discernat ætates? Primas vero duas Apostolus Petrus tali distinguit indiculo: terram pariter ac cœlos diluvio perditos, atque alios pro illis asseverans esse repositos; ut non tam duæ ætates seculi, quam duo secula, si non hæresis Valentiniana timeretur, possunt nuncupari? Cum me igitur discutiens identidem liberum esse cernerem, cogitare sedulus cœpi, unde hæc in me calumnia devolveretur: tandemque venit in memoriam, quod cuidam vestrum nuper opusculum meum de Temporibus, quod ante quinquennium edidi, monstrabam: in quo annorum series juxta Hebraicam veritatem, ubi LXX interpretibus longe brevior habetur, erat annotata: ita ut usque ad adventum Salvatoris in carne, nec quinque annorum millia sint completa. Suadebamque illi (fraternæ, fateor, caritatis et ipsius veritatis intuitu) ut Scripturæ Sacræ post Christianum nobis interpretem translatae, potius quam Judaicis interpretationibus vel Chronographorum imperitiæ, fidem accommodare disceret: digito ostendens, quod Eusebius in descriptione temporum, neque Hebraicam veritatem; neque LXX translatorum per omnia sit editionem secutus; quod id ipsum et hic scripto facere curabo. Verum quod ipse (quisquis erat) cui hæc suggesseram, fraterni amoris officium vertit in odium æmulationis; et superbus moderator illi, justa mercede, lucem ostensæ veritatis in tenebras convertit cæcæ falsitatis.

Ne ergo me putes (dilectissime) post notam hæreseos ad inficiandi malle subterfugere præsidium, quam Doctorem recipere veritatis: audi quæ in libello memorato de Ætatibus scripsi. Postquam enim de momentis et horis, de die, de nocte, de hebdomadibus et mensibus, de anno et his quæ ad annum pertinent, de circulo decennovennali et accidentibus illi, quantum mihi meisque satis credebam, perstrinxi: ventum erat

ut æque de ætatibus aliquid abbreviaretur. Sexto-decimo ergo capitulo tale feci primordium.

Sex, inquam, ætatibus mundi tempora distinguuntur. Prima ætas, ab Adam usque ad Noe, continens generationes decem, annos vero 1656, quæ tota periit diluvio, sicut infantiam mergere solet oblivio. Secunda, a Noe usque ad Abraham, generationes similiter complexa decem, annos autem 292, quæ in lingua inventa est, id est, in Hebræa. A pueritia namque incipit homo loqui nosse post infantium, quæ et nomen inde accepit; quia fari, id est, loqui non potest. Tertia, ab Abraham usque ad David, generationes quatuordecim, annos vero 942, continens. Et quia ab adolescentia incipit homo posse generare; Matthæus generationum ex Abraham sumpsit exordium, qui etiam Pater gentium constitutus est. Quarta, a David usque ad transmigrationem Babylonis generationibus æque juxta Matthæum quatuordecim, annis autem 473, porrecta, a qua Regum tempora cœperunt: juvenilis enim dignitas regno est habilis. Quinta deinde, usque ad adventum Salvatoris in carne, generationibus et ipsa quatuordecim, porro annis 589, extenta: in qua, ut gravi senectute fessa, malis crebrioribus plebs Hebræa quassatur. Sexta, quæ nunc agitur, nulla generationum vel temporum serie certa; sed, ut ætas decrepita, ipsa totius seculi morte finienda.

Hæc in prædicto libello de Ætatibus seculi prænotando commemorans, statim aliud capitulum subnexui, quo cursus et ordo totius seculi panderetur, ita inchoans. Prima ergo ætas continet annos juxta Hebræos, 1656, juxta Septuaginta interpretes, 2242. Adam, annorum 130, genuit Seth, qui pro Abel natus est. Seth autem annos 105, genuit Enos: et cetera usque ad diluvium. Deinde subjunxi. Secunda ætas continet annos juxta Hebræos, 292, juxta LXX interpretes, 942, vel adjecto Cainan, 1072. Sem, anno

secundo post diluvium, genuit Arphaxad, a quo Chaldæi. Arphaxad annos 35, genuit Sela. Hic Septuaginta interpretes, quos Evangelista Lucas secutus est, interposuere Cainan, qui cum 30 esset annorum genuerit Sela. Item, de tertia ætate. Tertia, inquam, ætas continet annos 942. Item ubi ad quartam ventum est: Quarta, inquam, ætas continet annos juxta Hebræos, 473: LXX interpretes 12 adjiciunt. Cum ergo in excursu operis, ad nativitatem usque Domini Salvatoris pervenirem, ita scripsi. Octavianus regnavit annos 56. Hujus anno 42, Dominus nascitur, completis ab Adam annis 3952, juxta alios 5199.

Hæc sunt quæ juxta fidem sacræ historiæ mihi meisque [rogantibus] strictim et simpliciter, ut credidi et sensi, abbreviare curavi, nequaquam Chronographo tam erudito tantisque laudibus digno contradicens, in his duntaxat in quibus ipse divinæ Scripturæ contrarius non est. Qui cum in libro *ἐξαπλόυς* virgam Origenis pertimescens, generationem Cainan de medio tolleret; et Evangelio Lucæ et LXX pariter interpretibus fidem derogavit, eorumque translationi 130 annos erasit. Cum vero generationibus ad Hebræorum libros castigatis, non æque numerum annorum juxta eosdem emendare curaret; in summa suæ computationis, illorum seriem 232 annis excessit: Sicque neutram viam observans, ipse qua voluit incessit.

In prima quippe et secunda ætate nostris, id est, de Hebræo fonte transfusis, Græcorumque codicibus, hujusmodi discrepantia inest: quia (sicut Hieronymus, sacræ interpres historiæ, in libris Hebraicarum quæstionum refert) antequam gignatur qui gigni memoratur, minus vixisse apud Hebræos pater invenitur centum annos; sed posteaquam est genitus idem ipsi minus centum quam in Hebræis inveniuntur in Græcis: atque ita utrobique numeri universitas consonat. Per hanc autem corruptionem Græcorum codicum exoritur illa famosissima quæstio, ubi Mathusalem 14

annis vixisse post diluuium computatur: cum certum sit apud Hebræos codices eodem anno diluuii eum fuisse defunctum.

Quod si aliquis dixerit Hebræos libros postea a Judæis esse falsatos, eosque dum nostris invident auctoritatibus sibi abstulisse veritatem: audiat Origenem quid in Septimo [volumine] explanationum Isaïæ, huic respondit quæstiunculæ, quod nunquam Dominus et Apostoli, qui cætera crimina arguunt in Scribis et Pharisæis, de hoc crimine quod erat maximum reticissent. Audiat Josephum historiographum Judæorum; qui in primo libro *Ἀρχαιότητος* adversus Apionem Grammaticum scribens, aperte et lucide monstravit, et minorem annorum numerum esse veracem, et nequaquam Scripturam sanctam a Judæorum gente esse falsatam.

Neque igitur (inquiens) innumera apud nos habentur volumina inter se invicem discordantia; sed duo tantum et viginti sunt libri qui omnium temporum seriem continent, qui et juste creduntur divinitus inspirati. Ex quibus quinque sunt libri Moysi, continentes leges, vitæ et successionis humanæ prosapiam usque ad ipsius Moysi terminum protendentes: qui paulo minus ad tria millia annorum continentiam gerunt. Et post pauca. Rebus igitur ipsis constat, quam nos venerabiliter utamur scripturis nostris. Nam cum tot secula intercesserint, neque addere quis unquam, neque auferre, aut post mutare quid ausus est: Sed omnibus gentis nostræ hominibus insita hæc quodammodo atque ingenita fides est, credere hæc Dei esse consulta, et his jugiter inhærere, ac pro ipsis (si ita res poposcerit) libenter animam ponere.

Audiat beatum Hieronymum, quod non Hebræos sed Græcos codices dicat esse falsatos. Cum enim Verba Dierum interpretari cogeretur, ita hoc opus causando præfatus est. Si Septuaginta interpretum pura, et ut ab eis in Græcum versa est editio per-

maneret ; superflue (mi Chromati, Episcoporum sanctissime atque doctissime) impelleres, ut tibi Hebræa volumina Latino sermone transferrem. Quod enim semel aures hominum occupaverat, et nascentis Ecclesiæ roboraverat fidem, justum erat et nostro silentio comprobari. Nunc vero cum pro varietate regionum diversa ferantur exemplaria, et germana illa antiquaque translatio corrupta sit atque violata: nostri arbitrii putas, aut e pluribus judicare quid verum sit, aut novum opus in veteri opere cudere, et cetera, quibus eundem sensum latius exequitur. Cujus sententiæ etiam Beatus Antistes Augustinus concinit, et ipse namque cum hujus discrepantiæ causam, neque malitiæ Judæorum, neque LXX interpretum, quæ et ipsi Judæi erant, errori vel invidentiæ voluisset adscribere ; (ne quos alibi per 70 cellulas uno divinitatis spiritu repleverat, hos passim argueret falsitatis ;) hoc invenit ut diceret.

Credibilis ergo quis dixerit, cum primum de Bibliotheca Ptolemæi describi ista cœperunt, tunc aliquid tale fieri potuisse in codice uno, scilicet primitus inde descripto, unde jam latius emanaret, ubi potuit quidem accidere etiam scriptoris error. Sed hoc in illa quæstione de vita Mathusalem non absurdum est suspicari. Et paulo post. Nam etiam nunc (inquit) ubi numeri non faciunt intentum ad aliquid quod facile possit intelligi, vel quod appareat utiliter disci ; et negligerter describuntur, et negligentius emendantur. Quis enim sibi æstimet esse discendum, quot millia hominum tribus Israel sigillatim habere potuerunt? quoniam prodesse aliquid non putatur. Item post aliquanta. Sed quomodo libet istud accipiatur, recte fieri nullo modo dubitaverim, ut cum diversum aliquid in utrisque codicibus invenitur, quandoquidem ad fidem rerum gestarum utrumque esse non potest verum, ei linguæ potius credatur, unde est in aliam

per interpretes facta translatio. Lege librum de Civitate Dei XV.

Neque enim ullo modo audiendi sunt, qui putant aliter annos illis temporibus computatos, id est, tantæ brevitatis, ut unus annus X illos habuisse credatur; tricenis (videlicet) senisque diebus terminatos: (argumento utentes, quod apud plerosque scriptores historiæ reperitur, Acarnanas sex mensium, Arcadas trium, Ægyptios quatuor, habuisse annum, et ipsos aliquando etiã Lunæ fine annum suum limitasse:) quoniam hujusmodi sensum ipsa Scriptura palam destruit. Ubi cum juxta Hebræos legatur, Vixitque Adam annis 130, et genuit Seth: et facti sunt dies Adam postquam genuit Seth, 800 anni, et genuit filios et filias, et factum est omne tempus quod vixit Adam, anni 930, et mortuus est. LXX dixerunt, Et vixit Adam 230 annis et genuit Seth, et fuerunt dies ejus postquam genuit Seth 700 anni, et mortuus est. Et facti sunt omnes dies ejus, 930 anni, et cetera in hunc modum. Quid enim? Numquid in prima parte cujusque versiculi breviores annos, in medio majores, in fine posuerunt æquales? quod et facere erroris, et vel suspicari, stultitiæ est.

Mirantur aliqui, quare tantus tamque egregius sanctæ interpretis Scripturæ Hieronymus (de quo dictum, et jure dictum est,

Jeronyme interpres variis doctissime linguis,

Te Bethleem celebrat, te totus personat orbis:)

Quare (inquam) noluerit ille, cum librum transferret Chronicorum, quod verum ab Hebræis didicerat, hoc etiam tradere Latinis. Quemcunque autem hoc moverit, scire debet, quia sicut ipse in eodem Temporum libro præfatus est, vel interpres esse voluit, vel novi operis conditor: Et quia forsitan nolebat, ubi summa necessitas non inerat, insanientium in se ultro provocare rabiem, singulariter posteris hoc negotiï relinquere, sicut Eustochiæ virgini quodam loco dicit, ra-

dios quidem se et licia velle parare, aliis vero curam dimittere texendi. Quippe qui in tam necessaria divinæ Scripturæ translatione pene a Latinis simul et Hebræis est lapidibus oppressus. Ab Hebræis quidem, quod eis irridendi Christianos et calumniandi pro codicibus mendosis occasio foret ablata: a Latinis autem, quod eis nova et insolita, tametsi meliora, pro veteribus ingererentur et solitis. Ita ut etiam Beatus Augustinus litteris amicissima caritate per tot maris terrarumque spatia transmissis, hæc inserere curaret.

De vertendis [autem] in Latinam linguam canonicis libris laborare te nolo, nisi eo modo quo Job interpretatus es; ut signis adhibitis, quid inter tuam et LXX quorum est gravissima auctoritas interpretationem distet, appareat. Satis autem nequeo admirari, si aliquid in Hebræis exemplaribus invenitur quod interpretes illius linguæ peritissimos fugerit. Omitto hic LXX, de quorum vel consilio vel spiritus majore concordia quam si unus homo esset, non audio aliquam in partem certam ferre sententiam; nisi quod de his præeminentem auctoritatem in hoc munere sine controversia tribuendam existimo. Illi me plus movent, qui cum posteriores interpretarentur, et sermonum locutionumque Hebræorum viam atque regulas mordacius (ut fertur) tenerent; non solum inter se non consenserunt, sed æque reliquerunt multa quæ tanto post eruenda ac prodenda, remanerent. Si enim obscura sunt, te quoque in eis falli posse creditur; si manifesta, illos in eis falli potuisse non creditur.

Hæc interea, quum de Temporibus et Annis sermo est, tuam simplicitatem (Dilectissime Frater) admoneo: ne opinione vulgari seductus, quasi sex annorum millia speres sæculum præsens duraturum esse; et juxta nescio cujus hæretici librum, quem me puerum memini antiquo stylo descriptum vidisse, diem quidem et horam Judicii nesciri, annum vero putes ab hominibus posse præsciri: eo quod Dominus dixerit, De die au-

tem illa et hora nemo scit, non autem dixerit de anno; et cum rursus aierit: Non est vestrum nosse tempora vel momenta, neque illic adjunxerit annos. Hic etenim Chronographus hæresiarches astruere nitebatur, quod ante incarnationem Domini quinque annorum millia et quingenti transierint; ac deinde ad diem usque judicii quingenti tamen superessent, e quibus CCC et aliquot supra præterierant tempore quo hæc deliberabat. Hujus numeri summam partim de Genesi, partim de libro Judicum accumulans: sed et Samueli et Sauli bis quadragenos annos tribuens. Argumentoque utebatur, quod in vinea Dominica novissimi operarii una hora fecerint; et Joannes Apostolus dixerit, Filioli, novissima hora est, quod cum hora una in die, hoc in sex millibus annorum quingenti esse anni deberent: et quod superveniens vespera post XII horas die hoc expletis annis duodecies quingentenis, id est, sex millibus æterna justis judicis retributio generet.

Unde et ipse satis doleo (fateor) et quantum licet, vel amplius irasci soleo quoties a rusticis interrogor, quot de ultimo milliario Seculi restent anni: atque contra ipse ab illis sciscitari, Unde noverint quod nunc ultimum agatur milliarium? cum Dominus in Evangelio non tempus adventus sui prope vel procul esse testetur; sed nos semper accinctis *lumbis lucernisque ardentibus* vigilare ac se expectare donec veniat jubeat. Animadverto enim quia cum sermonem facientes ad fratres incidente occasione de *Ætatibus Seculi* disputamus, quidam simpliciorum sex annorum millia nos prædicare autumant. Nec defuere qui septem annorum millibus Seculi hujus statum, qui (et) septem diebus volvitur, terminandum esse putarent, quos sæpedictus Doctor Augustinus, in expositione Psalmi sexti manifestæ temeritatis redarguit, dicens inter alia, *Si enim post septem annorum millia ille dies venturus est; omnis homo potest annis computatis adventum ejus addicere. Ubi erit ergo, quod nec Filius hoc novit?* quod utique dic-

tum est quia per filium homines hoc non discunt : non quod apud se ipse non noverit : secundum illam locutionem, *Tentat vos Dominus Deus vester ut sciat*, id est, ut scire vos faciat ; et, *Exurge Domine*, id est, fac nos exurgere. Cum ergo ita dicatur nescire filius hunc diem, non quod nesciat, sed quod nescire faciat eos quibus hoc non expedit scire, id est, non eis hoc ostendat : quod sibi vult nescio qua præsumptione, quæ annis computatis certissimum sperat post septem annorum millia diem Domini.

Hæc tibi (Dulcissime frater) innocentia meæ pignora, has amicæ caritatis indices mitto litteras : ne me arbitreris humanæ divinæ scientiæ penitus expertem, quin potius secundum Scripturas ac scita Patrum, fidei et catholica voce profiteri Dominum Salvatorem in sexta ætate Seculi carnem pro nobis assumpsisse mortalem ; cursum vero seculi nullo (nobis) certo annorum numero definitum, ipsius solum Judicis cognitum esse scientiæ. Etsi enim mihi quis dixerit, *Ecce hic est Christus, aut ecce illic*, id est, hoc vel hoc tempore futurus ad iudicium ; nequaquam audio, neque sector illum : Scio enim *quia sicut fulgur coruscans de cælo in ea quæ sub cælo sunt fulget, ita erit filius hominis in die sua*. Agnoscas etiam qua opinione vulgus in sex vel septem millium venerit annorum, et qua ipse auctoritate assertionem meæ computationis astruam ; Hebraica videlicet veritate per Originem prodita, per Hieronymum edita, per Augustinum laudata, et per Josephum confirmata : quibus ego in rebus talibus nullus invenio doctiores. Neque autem mirandum, laudabilem virum Eusebium, quamvis miro sapiendi dicendique ingenio testam ferrumque (ut dicitur) conglutinare valeret, non valere tamen quod non didicerat, hoc est, Hebræam scire linguam, cujus timore quasi merito reverendæ et hoc quod sciebat ipse corrumpere non timuit, ut supra docuimus.

Obsecro sane ut has purgationis meæ litteras reli-

gioso ac doctissimo fratri nostro David porrigas : quatenus eas ille coram venerabili Domino ac patre nostro, *Wilfrido* scilicet Antistite, legere possit : ut quoniam illo præsentate atque audiente insipientius sum prius appetitus convitiis, ipso etiam nunc audiente ac dijudicante, quam immeritus eadem convitia sim perpressus ; appareat. Ipsum quoque *David* præ cæteris rogo, ut juxta exemplum sibi cognominis pueri, furorem spiritus nequam a fratre desipiente, hortatione sanorum verborum, quasi dulci psalmodiæ modulatione, sedulus effugare contendat. Quod utique in cæna illa in qua me poculo debrius culpare studuit, ille qui semet potius lectioni intentus inculpabilem facere debuerat, perficere nequibat : utpote sensus et sententiæ meæ quam laudabat necdum conscius. Vere enim dictum est ; *quia si momorderit serpens in silentio, non est abundantia incantatori.* Amen.

IV. EPISTOLA AD WICREDAM, DE PASCHÆ
CELEBRATIONE, SIVE DE ÆQUINOCTIO VER-
NALI JUXTA ANATOLIUM.



EVERENDISSIMO ac sanctissimo fratri Wicredæ presbytero, Beda, optabilem in Domino salutem!— Libenter accepi literas tuæ benignitatis, amantissime in Christo frater, et capitula quæ rogasti promptus describere, ac tibi dirigere acceleravi, memor familiarita-

tis ac dulcedinis, qua, cum illo advenirem, me suscepisti. Sed et quæstionem illam merito famosam de historia ecclesiastica, super qua me interrogasti præsentem, et cui tunc breviter ut potui respondi, nunc latius etiam literis explanare studui, hoc est, de æquinoctio verno, quod in libro præfato Anatolius antistes reverendissimus, in undecimo Calend. April. die annotasse perhibetur, cum cæteri Ægyptiorum magistri hoc magis in duodecimo Calendarum earundem die annotandum esse decernant. Dicit namque sanctus Proterius Alexandrinæ antistes ecclesiæ, ad beatissimum papam Leonem scribens de pascha: Et manifeste quidem secundum cursum solis, XXV die mensis Famenoth, qui etiam XII Calendarum Aprilium æquinoctium esse cognoscitur. Sed non oportet ab hoc æquinoctio primi mensis exordium juxta cursum lunæ prorsus affigere, alioquin per omnia solis circulo lunæ discursus concordare debuerat. Dicit et sanctus Cyrillus ejusdem præsul ecclesiæ: Sol enim ipse quotidie terra marique et clauditur in fine diei, et in

diei initio aperitur, et finit sol cursum totius anni, in duodecimo Calendarum Aprilis. Unde te merito, sicut et cæteros movet studiosos, quomodo Anatolius, cum sit et ipse eruditione ac genere Ægyptius, quasi contrarius literis Ægypti doctoribus, scribat æquinoctium idem in undecimo Calendas Apriles occurrere solere. Est ergo, inquiens, in primo anno initium primi mensis, quando est decem et IX annorum circuli initium, secundum Ægyptios quidem mensis Famenoth vigesimo sexto die, secundum Macedones Distri Mensis XXII, secundum vero Romanos undecimo Calendas Aprilis, in qua die invenitur sol non solum conscendisse primam partem, verum etiam quadram jam in eadem die habere, id est, in prima ex duodecim partibus. Hæc autem particula prima, vernale est æquinoctium et ipsa est initium mensium, et caput circuli, et absolutio cursus stellarum, quæ planetæ, id est, vagæ dicuntur, ac finis duodecimæ particulæ, et totius circuli terminus. Sed facillima ratione posse credo doceri, non eum cæteris Ægypti et orientis præceptoribus in hoc esse contrarium. Facit enim ratio quadrantis (quem bissextum vocant), ut sol æquinoctialem sui cursus locum in signifero circulo, nunc in primo exortu suo, nunc in meridie, nunc in occasu, nunc media nocte comprehendat, et quoties mane vel meridie fieri æquinoctium contigerit, ad duodecimum Calendarum Aprilium: quoties autem vesperi, vel media nocte, ad undecimum Calendarum earundem diem pertinet. Absque enim contradictione nox omnis ex quo dominus a mortuis resurrexit, sequentis diei temporibus anteponitur, non autem præcedentis apponitur. Unde consulte Anatolius non vetat in undecimum, sed ante undecimum Calendarum Aprilium pascha celebrari, nam post illa quæ posuimus ejus verba continuo subjungit: Et ideo non parum delinquere dicimus eos, qui ante initium hoc novi anni Pascha putant esse celebrandum. Non ergo in hoc initio in qua æquinoctium esse dicit, sed ante hoc initium

novi anni pascha prohibet celebrari, cum ipse in eodem libro diligenter ex antiquorum pariter et novorum patrum scriptis affirmet, ante transcensum æquinoctii pascha agi non posse. Ipse enim sibi testis erat, quod scribens non prima sedis æquinoctialis tempora, sed ultima signavit, hoc est, ea a quibus paschæ celebrationem incipere posse noverat. Cum enim secundo vel tertio anno post bissextum paschæ dies Dominicus in undecimo Calendarum Aprilium occurrerit, constat nimirum, quod cum æquinoctio paschæ tempus inchoatur. Cujus ceremoniæ partes celebrantur ejusdem prima noctis: quamvis illa mediante, vel etiam inchoante perfici æquinoctium nullus ambigit: eo quod profecto Dominicæ ipsam resurrectionis rite celebrari horam, quæ diluculo facta est. Et ut patenter animadvertas, quod Anatholius vespertinum specialiter æquinoctium scribat, a quo pascha incipere potest quodque ad duodecimum Calendarum Aprilium regulariter respiciat, attende quid in sequentibus ex antiquorum sententia patrum annotat. Cum enim sint duo æquinoctia veris et autumnis æquis spatiis dirempta, et decimo quarto die primi mensis sit statuta solennitas post vesperam, quando luna soli apposita e regione deprehenditur, sicut etiam oculis probare licet: invenitur utique vernalis æquinoctii partem sol obtinens, luna vero e contrario autumnalis.

Quid ergo mirandum si in XI Calendarum Aprilium æquinoctium fieri dicat, cum de illa loqui se hora declaret, quando occidente ad vesperam sole, luna e contrario suum attollit exortum. Ubi pariter intuendum, quod æquinoctia veris et autumnis æquis spatiis dixit esse dirempta. Et inde colligendum, quod ab æquinoctio ad æquinoctium dimidium anni computare debeamus, atque autumnale duodecimo Calendarum Octobris annotare, centum videlicet et octoginta duobus diebus a vernali discretum. Quod esse verissimum etiam horologica docet inspectio, maxime cum hanc æquissimam anni inter æquinoctiorum diremptionem

antiquissimi et eruditissimi doctoris Aristobuli verbis astruat, qui fuit unus ex illis LXX illustribus scripturæ sacræ interpretibus. Quod autem idem ait Anatolius, in qua die invenitur sol, non solum conscendisse primam partem, verum etiam quartam jam habere in ea die, id est, in prima ex duodecim partibus, XII partes XII signa horoscopi nominat, quæ tricenis diebus et paucis insuper horis solem singula tenent. Unde et Maro de iisdem dicit,

Idcirco certis dimensum partibus orbem,
Per duodena regit mundi sol aureus astra,

Quarum videlicet partium prima juxta naturam a loci æquinocitii vernalis incipit. Hæc autem prima ex duodecima vernale est æquinocitium, quia nimirum partis ejusdem initium, scilicet ubi sol primo positus est, ipsum tenet æquinocitium, recte præmittit solem in ea die non solum conscendisse primam partem, verum etiam quadram jam in ea die habere: quia quoties æquinocitiale tempus juxta rationem præfatam in undecimo Calendarum Aprilium incidit, toties in ipso temporis momento illa quarta pars diei, quæ annuatim accrescere solet, secundum naturam perfecta esse dignoscitur. Nam cum duodecimo Calendarum earundem die contingit æquinocitium, tum in ipso æque die, et in ipsa æquinocitiali hora quadrans idem naturaliter expletur. Ideo autem addimus Naturaliter, quia consuetudinis est humanæ, variis illum temporibus anni prout cuilibet generi placuit inserere. Naturalis vero est rationis in completionem circuli solaris adjici, quam Cyrillus signavit in ea, quam ut supra proposuimus sententia, dicens: Et finit sol cursum totius anni in duodecimo Calendarum Aprilium. Et ne quis forte contendat in hac Anatolii sententia, hoc quod ipse sensit nos intelligere non potuisse, libet paucis annectere quæ de iisdem partibus et æquinocitio vir doctissimus Victor Capuanæ urbis antistes describebat. Cœlestis, inquit, circulus, per quem sol et luna et stellæ, quæ planetæ

appellantur, contra impetum totius cœli proprio motu feruntur, per duodecim partes, iudicio est sapientiæ distributus. Quibus peractis CCCLXV die, quo toto tempore annus expletur, dum sol repetierit circuli supradicti primæ partis initium, oritur anni principium, quod fit a duodecimo Calendarum Aprilium die usque ad undecimum. Sæpe enim vespere, interdum nocte, nonnunquam ipsa Calendarum XI Aprilium die provenireprehenditur. Vicesima quinta igitur aut sexta die Martii mensis secundum Alexandrinos, hoc est, juxta Latinos duodecimo vel undecimo Calendarum Aprilium die fit, juxta solis cursum primi mensis initium. Ne quis autem nos inconstantia vellet arguere, quod velut sub ambiguo fluctuantes diem primi mensis minime definiamus, hujusmodi objurgator aut potius inquisitor sciat, quod solertissima Ægyptiorum investigatio et admodum subtilissima a septima diei hora, horam primam alterius diei docet incipere, et cum sit XXV dies Martii mensis, XII Calendarum Aprilium, si vespere ejusdem diei sol spatium primæ partis illustret, jam XXVI dies ascribitur, ex Ægyptiaca ut diximus traditione subtili, et sine dubitatione probabili, et post pauca: Igitur luna, inquit, si XIV reperitur, sole in prima parte sui circuli constituto, jure primi mensis ascribitur. Si vero prius XIV luna hoc pleno lumine orbis effulserit, quam sol memoratam primam partem circuli sui contigerit, XII mensis esse reperitur vel reputabitur. Et quoties ita contigit, solennitas Paschæ differtur ad alterum plenilunium, quod evenire necesse est adhuc sole in prima parte de duodecim circuli partibus constituto.

Hæc de verbis beati Victoris assumere placuit, quatenus sententia sancti patris Anatolii, quæ et in ipsius opere paschali, et in historia ecclesiastica plerisque obscura est, per ejus tibi dicta clarior redderetur. Sed neque hoc prætereundum, quod sunt qui contendunt Anatolium in hac sententia nequaquam

undecimum, sed octavum Calendarum Aprilium diem posuisse, dicentes Eusebium, cum hanc sententiam in historia ecclesiastica poneret, diem pro die mutasse, et quod cætera bene ac philosophice posita videret, uno verbo corrigere voluisse, quod in ea minus perfecte dictum conspexerit, ne illum videlicet quem laudare proposuerat, palam notabilem monstraret, si ejus pura verba et ut ipse scripserat suis inderet historiis. Sed mirum si Eusebius, tam circumspectus sermone et sensu scriptor, in tantum laudis aliorum potuit esse cupidus, ut eorum scripturis deflagrans, ea quæ non dixerant illos dixisse finxerit, nec formidaret argui, postquam lectores sui integra eorum opuscula perscrutarentur, atque quæ ipse de his assumpserat, aliter in suis auctoribus posita offendissent. Mirum si Victorem, cujus dicta posuimus, virum æque eruditionis eximiæ talis impostura latuit, qui in alio opere scribens de pascha, hanc eandem sententiam Anatolii de historia ecclesiastica, quasi jure laudabilem ac memorabilem assumens, ubi opportunum rebatur inseruit, et ipse undecimum in ea non octavum Calendarum Aprilium scribens diem. Sed et Dionysius cognomento Exiguus, scientia præcipuus, mirum quare vel ipse in epistolis suis paschalibus Anatolii suffragium de historia ecclesiastica flagitaret, si ejus ibi dicta sciret falsata, quem ut Græcæ etiam linguæ peritissimum, qualiter hæc sint primo edita, latere non potuit. Ait enim sic: Sed quia mensis hic unde sumat exordium, vel ubi terminetur, evidenter in Moysi scriptis non colligitur: præfati venerabilis CCCXVIII pontifices antiqui moris observantiam, et exinde a sancto Moyse traditam, sicut in septimo libro ecclesiasticæ historiæ fertur solertius investigantes, ab VIII Iduum Martiarum usque in diem nonarum Aprilium natam lunam facere dixerunt primi mensis initium, et a duodecimo Calendarum Aprilium usque ad XIV Calend. Mai. lunam XIV solertius inquirendam. Itaque veri-

simile videtur, Eusebium quidem quod in Græca auctoritate invenerat, fideliter suis indidisse historiis. Ipsum vero libellum Anatolii postmodum in aliquibus Latinorum exemplaribus esse corruptum, eorum nimirum fraude, qui paschæ verum tempus ignorantes, errorem suum tanti patris auctoritate defendere gestirent.

Sed quærent illi, qui Eusebium magis unam emendasse sententiam, quam alios quoslibet totum Anatolii putant infalsasse libellum, quomodo in illo libello sit scriptum. Sed quid mirum, si in undecima luna erraverint qui III dies addiderunt ante æquinocmium, in quibus pascha immolari posse definiunt, quod certum omnimodis putari absurdum. Quibus respondendum, quia Anatolius potuerit nosse plurimos, qui sic vel sic de pascha senserint, nec tamen ad nostram notitiam pervenerint. Et e contra quærendum ab eis, quomodo in ipso libello sit scriptum: Est ergo in primo anno initium primi mensis, quod est XIX annorum circuli initium, secundum Ægyptios quidem mensis Famenoth XXVII die, juxta Macedones vero Distri mensis XXII. Secundum Romanos vero Martis mensis XXV die, id est, VIII. Calendas Aprilis, cum XXVI dies mensis Ægyptiorum Famenoth, et XXII dies mensis Macedonum Distri non sit VIII. Calendarum Aprilium, sed IX Calend. April. Nonne verisimillimum apparet, quam sit falsata sententia, ubi ipse qui VIII. Calend. pro IX Calend. April. mutavit, oblitus est etiam Ægyptiorum vel Græcorum mensium statum mutare. Sed his quæ minus nota erant manere permissis ut fuerunt, illud solummodo quod suis sibi que visibile erat mutavit. Quid sane horum sit verius, illi potius qui Anatolium Græcum legunt, videant.

Verum sive Eusebius hanc sententiam seu alius quilibet totum ipsum libellum a suo statu mutaverit, constat absque ulla dubietate, quamvis plurima verterit æquinocmium octava Calendarum Aprilium die nequaquam

posse reperiri. Quod in conspectione horologica et aperta ratione probabitur. Regula enim tenet ecclesiasticæ observationis, quæ et edictis patrum priorum et clarius est Niceno probata concilio, ut paschæ dies Dominicus ab XI Calendarum Aprilium usque in VII Calendarum Maiarum diem quærat. Item catholicæ institutionis regula præcipit, ut ante vernalis æquinoctii transcensum pascha non celebretur. Qui ergo VIII Calendarum Aprilium putat esse æquinoctium, necesse est idem aut ante æquinoctium pascha celebrari licitum dicat, aut ante VII Calendarum diem pascha celebrari licitum neget. Ipsum quoque pascha quod Dominus pridie quam pateretur, cum discipulis fecit, aut nona Calendarum Aprilium die non fuisse, aut ante æquinoctium fuisse confirmet.

Primo anno circuli decennovenalis XXX est luna in XI Calendarum Aprilium, eodemque anno luna XIV quinta die Calendarum Aprilium, id est, Nonas Apriles: jungeque ad XXX et sume regulares mensis Aprilis, eo anno quo XIV luna Aprilem incurrat. Eo vero quo mense Martis luna XIV incurrit, tarde Martis regulares triginta sex. Ex epactis utique agnoscis facillime, utrum in Martium an in Aprilem luna decimaquarta eveniat. Si enim plus XV aut minus V epactis habes, Aprili luna XIV computatur. Tene ergo regulares in Aprili trigesimaquinta, et subtrahe epactas semper ejus anni, et quod remanserit, ipsa est dies lunæ decimaquarta, utputa tertio anno circuli decennovenalis XXII erunt epactæ, tolle XXII de XXXV et remanent XIII tertiadecima die mensis Aprilis, id est, Idus Aprilis luna decimaquarta occurrit. Si vero feriam quæras XIV lunæ, adde concurrentes anni illius numero, qui relictus est, utputa istis tredecim qui in præsentis sunt, in Aprili quoque regulares VII. Hæc omnia collige et postea divide per septenarium, et quod remanserit ipsa est feria lunæ decimaquarta, et sic facillime ad diem Dominicum

pervenies. Mense autem Martis tene regulares triginta sex, subtrahe epactas anni illius, verbi gratia, secundo anni circuli decennovenalis undecimo fiunt XXV die mensis ejusdem, XIV luna aderit, id est, octavo Calendarum Aprilium. Si vero feriam ejusdem diei requiras, adde numero præscripto concurrentes anni illius et regulares quatuor in Martio. Iis quoque in unum collectis partitoque per septenarium, et quod remanserit ipse est dies lunæ decimaquarta, si nihil remanserit VII feria est. Igitur si detractis epactis triginta, remanent tamen quodcunque superest, ipse est dies mensis, in quo XIV lunam reperies, ut eo anno quo quatuor epactæ fiunt, absume IV de XXXV et remanent triginta unum. Tolle XXX et remanent I. Prima die mensis XIV luna occurrit, id est, Calendas Apriles. Si deductis epactis XXX tantum remanent XIV die mensis luna XIV evenit, quod semel intra XIX accidit annos, quando VI epactæ ascribuntur, et III Calendarum Aprilium XIV luna provenit. Ut te exemplis ad inveniendam instruam feriam, qua XIV occurrat luna, utputa anno præsentis Dominicæ incarnationis DCCLXXVI, sume epactas hujus anni XXVI, detractisque ejusdem XXXV regularibus et remanent IX et ecce IX die mensis XIV luna erit, id est, V Idus April. Junge etiam concurrentes anni præsentis, id est, I ad IX et fiunt X et his adde VII et fiunt XVII, hos partire per VII bis VII, XIV et remanent III, tertia feria erit. Luna XIV IV, XIV V, XVI VI, XVII VII, XVIII I, XIX qui est dies paschæ V Idus April. XIV luna IV. Idus XV III. Idus XVI II. Idus XVII. Idus XV IV XVIII. Calendas Maias XIX. Secundo anno post hunc VII quia plus V sunt et minus XV ad Martium pertinet XIV luna quam sic requires. Sume regulares Martis mensis XXXVI detrahe ab eis VII et remanent XXIX vicesimonono Martis mensis, id est, IV Calendarum April. decimaquarta tibi luna occurrit.

Ad inveniendam feriam, sume easdem **XXIX** et adde eis concurrentes anni illius, id est, **II**, fiunt **XXXI**. In his quoque adjice regulares quatuor, et erit omnis summa **XXXV**, partire per **VII**. Quinquies enim **VII** fiunt **XXXV** et nihil remanet, quia septima feria erit luna decimaquarta quarto Calend. April. et **XV** tertio Calend. April. ipse est Dies Dominicus paschæ, etiam per singulos circuli decennovenales annos. Semper his regularibus et hac ratione annuis epactarum deductis diebus, decimamquartam sine errore reperies lunam, et illis regularibus concurrente numero præscripto junctis. Feriam quoque decimamquartam lunæ reperies, et sic computatis feriis, quæ supersunt septimanæ illius, lunæ quoque ætatem crescentis singulis appone diebus et tum simul locum lunæ, et ætatem certissime invenies.

- Hæc, dilecte comes, proprio argumenta labore
 Descripsi tibimet, tu dic quo munere mecum
 Certares hodie dum talia do tibi fessus.

Enarratio dodrantis et semunciæ in partibus horarum, per quas lunaris luminis ratio computatur apud scriptores.

FRAGMENTUM.

UNIUS semper horæ dodrante et semuncia transmissa, id est, divisio unius horæ spatio, in vigintiquatuor semuncias, quia tot sunt semunciæ in libra plena: iterumque divide vigintiquatuor in quatuor, hoc est quater sex, et ter **VI** dodrans dicitur, semel vero quadrans, et hoc est quæ ait unius horæ dodrante, id est, tribus partibus **X** et octo semunciis. Quod vero et semiuncia sex reliquarum semiunciarum, ad quadrantem pertinentium, unam volvit adjungi dodranti, ut essent **XIX** semiunciæ, quo æstus oceani quotidie tardius veniret, tardiusque recederet.

*De Ordinatione Feriarum Paschalium per Theophilum
Episcopum Cæsarensē ac reliquorum Episcoporum,
Synodum.*

Post resurrectionem vel ascensionem Domini salvatoris, Apostoli quomodo pascha deberent observare, nihil ordinare potuerunt, quia dispersi erant per universum mundum, ad prædicandum occupati. Sed quacunq̄ue die decimaquarta luna mense Martio fuisset, pascha celebrabant. Post transitum ergo de hoc mundo omnium Apostolorum, per singulas provincias diversa tenebant jejunia. Nam Galli quacunq̄ue die octavo Calendarum Aprilium fuisset, quando Christi resurrectio tradebatur, semper pascha celebrabant: in Italia vero alii XX dies jejunabant, alii septem. Orientales vero, sicut Apostolos viderunt, ut supradictum est, decimaquarta luna, mense Martis pascha tenebant. Cum ergo hæc tales observationes per singulas provincias tenerentur, unde mœror erat sacerdotibus, eo quod a quibus una fides recte tenebatur, eorum dissentirent jejunia. Tunc papa Victor, Romanæque urbis episcopus direxit auctoritorem ad Theophilum Cæsariensis Palestinæque antistitem, ut quomodo pascha recto jure a cunctis catholicis celebraretur ecclesiis, inibi fieret ordinatio, ubi Dominus et salvator mundi fuerat in carne versatus. Percepta itaque auctoritate prædictus episcopus non solum de sua provincia, sed etiam de diversis regionibus omnes episcopos evocavit. Ubi cum illa multitudo sacerdotum convenit, tunc Theophilus episcopus protulit auctoritatem ad se missam Victoris papæ, et quid sibi operis fuisset injunctum ostendit. Tunc pariter omnes dixerunt episcopi, Nisi prius quomodo mundus fuerit a principio investigatus, nihil potest de observantia paschæ salubriter ordinari. Dixerunt ergo episcopi: Quem credimus factum fuisse in mundo primum, nisi Dominicum diem? Theophilus episcopus dixit: Pro-

bate quod dicitis. Responderunt Episcopi: Secundum scripturæ auctoritatem factum est vespere et mane dies primus.

Deinde secundus, tertius, quartus, quintus, sextus, septimus. In quo septimo requievit Deus ab omnibus operibus suis, quem diem Sabbatum appellavit. Ergo cum novissimum diem signet sabbatum, quis potest esse primus, nisi Dominicus dies? Theophilus Episcopus dixit, Ecce de Die Dominico, quia primus sit probastis, de tempore enim quid dicitis? Quatuor enim mundi tempora accipiuntur: Ver, Æstas, Autumnus, Hiems. Quod ergo tempus primum factum in mundo? Episcopi responderunt, vernum. Theophilus Episcopus dixit, Probate quod dicitis. Et illi responderunt, Scriptum est: Germinet terra fœni herbam secundum genus suum et lignum fructiferum, ferens fructum suum. Hæc autem temporibus veris accipitur. Theophilus Episcopus dixit, In quo loco caput mundi esse creditis? In principio temporis, an in medio tempore, aut in fine? Episcopi responderunt, In æquinotio octavo Calendarum Aprilium. Theophilus Episcopus dixit, Probate quod dicitis. Et illi responderunt: Scriptum est quia fecit Deus lucem et vocavit Deus lucem diem, et fecit Deus tenebras, et vocavit tenebras noctem, et divisit inter lucem et tenebras æquas partes. Theophilus dixit: Ecce de die vel tempore probastis, de Luna quid vobis videtur? Utrum crescentem ac jam plenam, an imminutam a deo fuisse consecratam. Episcopi responderunt, plenam. Et ille Probate quod dicitis: responderunt, Et fecit duo luminaria magna, et posuit ea in firmamento cœli ut luceant super terram. Luminare majus in inchoationem diei, luminare minus in inchoationem noctis, non poterat aliter nisi esset plena. Nunc ergo investigavimus, quomodo in principio factus fuerit mundus, id est, die Dominico. Verno tempore in æquinotio, quod est octavo Calendarum Aprilium, Luna plena per ipsum tantummodo tempus

et elementa resurgunt. Theophilus dixit: Nunc igitur agendum est de ordinatione, quomodo debeamus Pascha tenere. Episcopi dixerunt, Numquid potest dies Dominicus præteriri, ut in eo Pascha minime celebretur, qui tot et talibus benedictionibus sanctificatus est? Theophilus dixit: Dicite ergo quibus et qualibus benedictionibus eum esse sanctificatum asseritis, ut scribere possimus. Episcopi dixerunt, Prima illi benedictio est, quia in ipso tenebræ sunt remotæ, et lux apparuit. Secunda est illi benedictio, quod de terra Ægypti velut de tenebris peccatorum quasi per fontem baptismi per mare rubrum populus fuisset liberatus. Tertia illi benedictio est, quia in eodem die cœlestis cibus manna hominibus datus est. Quarta illa benedictio est, qua Moyses mandat ad populum: Sit vobis observatus dies primus et novissimus. Quinta illa benedictio est, ut in CXVII Psalmo dicit: Circumdederunt me sicut apes, et exarserunt sicut ignis in spinis. De resurrectione autem Domini dicit: Hæc est dies quam fecit Dominus, exultemus et lætemur in ea, usque ad cornu altaris. Sexta illi benedictio est, quod in ipsa Dominus resurrexit. Vides ergo quia dies resurrectionis Dominicus singulariter in Pascha teneri possit. Theophilus dicit, De tempore autem ad Moysen mandatum est a Deo. Hic mensis erit vobis initium mensium, Pascha facite in eo. Omnes ergo triginta dies a Domino consecrati sunt. Episcopi dixerunt, Jam superius dedimus responsum, principium mundi esse æquinoctium octavo Calendarum Aprilium. Et ab octavo Calendarum Aprilium usque in octavum Calendas Maias, legimus esse consecratos. Theophilus dixit: Ecce impium non est, ut passio Dominica, tantum sacramenti mysterium, extra limitem excludatur. Passus namque Dominus ab undecimo Calendarum Aprilium, qua nocte a Judæis traditus est, et ab septimo Calendarum resurrexit, quomodo ergo tres dies extra terminum excluduntur? Omnes Episcopi

dixerunt, Nulla ratione fieri debet, ut tantum sacramentum extra limitem excludatur, sed hi tres dies intra terminum inducantur, et de subter retrahere constitutum est. Ergo in illa synoda ab undecimo Calendarum Aprilium usque in undecimo Calendarum Maiarum, Pascha debent servare, et nec ante nec postea cuicunque constitutum limitem transgredi liceat. Similiter et de Luna præceptum Divinum teneatur. Mandatum est per Moysen: Sit vobis observatum a decima quarta Luna usque XXI. Has ergo septem Lunas similiter in Pascha tenendo constat fuisse, consecrata sunt. Quand ergo fit intra suum limitem ab undecimo Calendarum Aprilium usque in undecimo Calendarum Maiarum, diés dominicus, et luna ex illis octava sanctificata, Pascha nobis visum est celebrare. Omnis paschalis luna cujuscunque ætatis est, si detrahis ab ea septem, fiet tibi ætas lunæ, quæ fit in initio quadragesimæ. Verbi gratia: Si decima quinta luna est paschalis, tolle de quindecim duodecim, et remanent centum et undecim. Tertia est luna in initio quadragesimæ, eo anno quo decima quinta luna est die Dominico Paschæ, et cætera similiter. Memento quod anno bissextili lunæ Februarii mensis triginta dies, et tamen luna Martii mensis triginta dies habeat, sicut semper habet, ne paschalis lunæ ratio vacillet.

V. EPISTOLA AD ACCAM DE PRINCIPIO
GENESIS.

Dilectissimo ac Reverendissimo Abbati Accæ, humilissimus famulorum Christi Beda, Salutem!



E principio libri Genesis in quo mundi hujus creatio descripta est, multi multa dixere, multa posteriis ingenii sui monimenta reliquere, sed præcipue quantum nostra pusillitas ediscere potuit, Basilius Cæsariensis, quem Eustathius interpres de Græco fecit esse Latinum. Ambrosus Mediolanensis, Augustinus Hipponensis episcopus: quorum primus libris novem, secundus vestigia ejus sequens libris sex, tertius libris XII et rursum aliis duobus specialiter adversum Manichæos descriptis, prolixa legentibus doctrinæ salutaris fluentia manarunt, completo in eis promisso veritatis quo dicebat, Qui credit in me, sicut ait scriptura, flumina de ventre ejus fluent aquæ vivæ. E quibus Augustinus etiam in libris Confessionum suarum, in libris quoque quos contra adversarium legis et prophetarum eximie composuit: sed et in aliis sparsim opusculis suis nonnullam ejusdem primordialis creaturæ memoriam, cum expositione congrua fecit. Verum quia hæc tam copiosa, tam sunt alta ut vix, nisi a locupletioribus, tot volumina acquiri, vix tam profunda nisi ab eruditioribus valeant perscrutari: placuit vestræ sanctitati id nobis officii injungere, ut de omnibus his velut de amœnissimis late florentis paradisi campis, quæ infirmorum viderentur necessitati sufficere decerperemus. Nec

segnior in exequendo, quæ jubere es dignatus extiti, quin potius statim perspectis patrum voluminibus, collegi ex his, ac duobus in libellis distinxi, quæ rudem adhuc possent instruere lectorem, quibus eruditus ad altiorem disceret fortioremque majorum ascendere lectionem. In quo opere sensum per omnia memoratorum, aliorumque æque catholicorum patrum, nunc ipsis eorum, nunc breviandi causa meis sermonibus: nunc tacitis eorum vocabulis, nunc commemoratis prout oportunitas locorum dictabat, ponere studebam. Produxique opus usque dum ejectus Adam de paradiso voluptatis, exilium vitæ temporalis intravit: aliqua etiam de sequentibus sacræ historiæ, si Deus voluerit, auxilio vestræ intercessionis comitante scripturus, dum primo librum sancti Esdræ prophetæ ac sacerdotis, in quo Christi et ecclesiæ sacramenta sub figura solutæ longæ captivitatis, restaurati templi, reedificatæ sanctæ civitatis, reductorum in Hierosolymam vasorum quæ abducta, rescriptæ legis Dei quæ incensa fuerat, castigati ab uxoribus alienis populi et uno corde atque anima in Dei servitium conversi, ut propheta simul et historicus conscripsit, parumper perscrutatus fuero, et aliqua ex his quæ commemoravi sacramentis, apertiora studiosis Deo favente reddidero. Bene vale, semper amantissime antistes, nostri memor in Domino!

VI. EPISTOLA AD EUNDEM ACCAM, DE TEMPLO
SALOMONIS.



SORTATUR nos vas electionis, et magister gentium, ad lectionem divinorum eloquiorum, veridica voce contestans, quia quæcunque scripta sunt, ad nostram doctrinam scripta sunt, ut per patientiam et consolationem scripturarum, spem habeamus. Ubi optime ad obtinendam spem cœlestium bonorum, patientiam nobis habendam, et consolationem scripturarum inspiciendam esse declarat. Patientiam videlicet, ut ea quæ occurrerint adversa, mente humili ac submissa, quasi a justo iudice, et pio patre irrogata flagella toleremus: sive ad virtutum gloriam, augmentumque meritorum, si justi et innocentes ferimur: seu ad correctionem morum, si vitiis implicamur. Consolationem vero scripturarum, ut harum crebra meditatione ad memoriam revocemus, quantum illi summi patres, et præclara ecclesiæ lumina tenebræ afflictionis sæpe in vita præsentis pertulerint, quantum in futura vita gloriæ cum divino merito pietatis et patientiæ perceperint, quantum etiam in hac vita apud fideles omnes indefectivæ laudis et claritatis reliquerint, dicente scriptura: [Prov. 10.] Memoria justi cum laudibus. Et iterum: [Eccl. 44.] Corpora sanctorum in pace sepulta sunt: et nomina eorum vivent in generationes et generationes. Et apostolus Jacobus: [Jacob. 5.] Ecce beatificamus, inquit, eos qui sustinuerunt. Sufferentiam Job audistis, et finem

Domini vidistis. Non autem frustra commemoratis justorum pressuris addidit, Et finem Domini vidistis: quia neque ille hinc sine flagello exiit, qui hic sine vitio vixit; quique ad sanandos infirmos, mortuosque suscitandos apparuit in mundo, ipse ad præmonstrandum nobis exemplum patientiæ, per infirmitatem mortis voluit redire de mundo. Unde Psalmista cum dixisset, [Psal. 67.] Deus noster Deus salvos faciendi: mox admirando vel potius obstupescendo subjunxit, Et Domini Domini exitus mortis. Itaque per patientiam et consolationem scripturarum spem habeamus, etiam nos consolandi post nostrarum afflictiones pressurarum, cum et ipsi in tribulatione patientes extiterimus, et eorum actus ad mentem reduxerimus, qui nos et merito justitiæ longe præcesserunt, et longe majora nobis adversitatum certamina tolerarunt. Illi et enim propter justitiam qua excellenter eminebant, persecutiones sæpe patiebantur injustorum, quatenus cum operatione justitiæ coronam insuperabilis patientiæ perciperent, et insuper cunctis se sequentibus, gloriosa perseverantia sua vestigia præfixa relinquerent. Nos autem sæpius misericordia et provisione conditoris nostri pro nostris castigamur erratibus, ut salubri compunctione ad conscientiam nostram redeuntes, puniamus solícite lachrymis diluentibus, quod illecebris fallentibus ac negligentibus admisimus: sicque juvante Domino correcti ad spem vitæ, ad illorum qui innocentes afflicti sunt, mereamur pertinere consortium. Nam et hic in consolatione scripturarum invenimus, quia benedixit Dominus omnes timentes se, pusillos cum majoribus, multasque nobis in domo patris sui mansiones esse declaravit. Quarum nunc consolatione et te, dilectissime antistitem, præsentis rerum temporalium angores quotidie alleviare, atque ad videnda bona Domini in terra viventium, sublimiter animari non ambigo, utpote abundantem non tantum divinarum paginis literarum, sed et piis earum expositionibus, quas veneranda Patrum nobis scriptura reliquit. Verum quia

nova quemque nonnunquam amplius delectant, visum mihi est, opusculum quod de factura templi Dei sequens magnorum vestigia tractatorum nuper allegorice condideram, tuæ sanctitati percurrendum mittere. Cujus lectioni intentus, quanto plura Christi et ecclesiæ sacramenta antiquis indita paginis inveneris, quanto ampliora ibi Dei dona, sive in præsentis nobis data, seu in futuro promissa perspexeris, tanto leviora credo, et minus curanda omnium labentium rerum, et adversa judicabis et prospera: juxta exemplum beati Joannis, qui ab Imperatore nefando intra angustias unius parvissimæ relegatus insulæ, confestim a pio conditore, per spiritum est, ad contemplanda infinita illa cœlestium mansionum arcana, introductus: et ubi putatus est a deceptis hostibus amicorum hominum auxilio ac societate destitui, ibi amicorum angelorum meruit aspectu atque colloquio perfrui. A quibus edoctus, eo magis magisque illecebras seculi et amaritudines didicit esse spernendas, quo sublimius illa speculabatur, quæ pro magnitudine atque æternitate sui longe amplius vel metuenda constat esse, vel amanda. Bene valens semper, dilectissime, pro nobis intercede.

VII. EPISTOLA AD NOTHELMUM PRESBYTERUM DE XXX QUÆSTIONIBUS.



ILECTISSIMO fratri Nothelmo Beda, salutem! Quæ de libro Regum dilucidanda tibi, frater dilectissime, misisti, statim, prout potui, Domino juvante explicare curavi, ea duntaxat distinctione, ut XXX ex his propositiones, quæ graviores forte videbantur, brevibus distinctas capitulis, quo facilius possent inveniri, hoc tibi volumine comprehenderem. Cætera vero quæ commixtim annotasti nomina vel verba, quæ facilius ac brevius solvi poterant, in aliis schedulis seorsum collecta, simul tuæ fraternitati transmitterem. Quamvis ipse noveram, plurima in eodem libro multo obscuriora, quam ea esse quæ a me quærenda judicasti. Sed et hoc non ignorabam, sæpius fieri solere, ut is qui obscuriora forte nonnulla jam bene intellexerat, qui videlicet hæc in tractatibus magnorum auctorum sufficienter explanata repererat, ipse adhuc in quibusdam facilioribus sensu incertus perseveret, ac dubius: quæ illi fortasse qui profundiora tractabant, quæsitu digna non ducebant. Fit etiam, ut non omnia quæ a patribus scripta sunt, ab omnibus possint haberi, et ignorentur quæstiones scripturarum a legentibus: non quod doctoribus expositæ non sint, sed quod ipsæ earum quæstiones vel non habeantur, vel habere non intelligantur quærentibus: sicut in plurimis eorum, quorum a me responsa et petisti et acce-

pisti, constat esse factitatum. In quibus videlicet responsis, qui tuis petitionibus vestigia patrum sequens, satisfacere studui, precor ut vicem debitam nostræ devotioni reddens, pro sospitate nostra et cordis et corporis, una cum fratribus qui illis in locis vobiscum Domino deserviunt, intercedere memineris. Sed et si quid de his quæ scripsi aptius forte alicubi, quod facillime contingere potuit, expositum inveneris, nobis quoque ocius hoc destinare non graveris.

VIII. EPISTOLA AD ACCAM EPISCOPUM, IN
EXPOSITIONEM EVANGELII SECUNDUM MAR-
CUM.



EXPOSITIONEM Evan-
gelii secundum Marcum,
opitulante ipsa Evangelica
gratia, scripturi, primo quæ
fuerit eidem Marco causa
evangelii scribendi, brevi-
ter insinuandum esse cen-
suimus.

Cum Romanæ urbi cla-
rum veri Dei lumen prædi-
cante beato Petro Apostolo fuisset exortum, adeo
sermo veritatis universorum mentes placito illustrabat
auditu, ut quotidie audientibus eum nulla unquam
satietas fieret. Unde neque auditio sola eis sufficit,
sed Marcum discipulum ejus omnibus precibus obse-
crantes orant, ut ea quæ ille verbo prædicabat, ad
perpetuam eorum commonitionem habendam scripturæ
traderet, quo domi forisque in hujuscemodi verbi
meditationibus permanerent. Nec prius ab obse-
crando desistunt, quam quæ oraverant impetrarent.
Petrus vero, ut per spiritum sanctum religioso se spo-
liatum comperit furto, delectatus est: et fidem eorum
devotionemque per hæc considerans, factum confir-
mavit, et in perpetuum legendam scripturam ecclesiis
tradidit.

Clemens in sexto Dispositionum libro hæc ita gesta
esse describit. Cui simile dat testimonium etiam Hie-
rapolites Episcopus, nomine Papias, qui et hoc dicit,
quod Petrus in prima epistola sua, quam de urbe

Roma scripsit, meminere Marci, in qua tropice Romam Babyloniam nominavit, cum dicit, Salutem vos ea ecclesia, quæ in Babylone electa est, et Marcus filius meus.

Assumpto itaque evangelio quod ipse confecerat, perrexit in Ægyptum, et primum Alexandriae Christum annuncians, constituit ecclesiam tanta doctrina, et vitæ continentia, ut omnes sectatores Christi ad exemplum sui cogeret.

Denique Philo disertissimus Judæorum, videns Alexandriae primam ecclesiam adhuc Judaizantem, quasi in laudem gentis suæ librum super eorum conversatione scripsit. Et quomodo Lucas enarrat Hierosolymæ credentes omnia habuisse communia: sic et ille quod Alexandriae sub Marco fieri doctore cernebat, memoriæ tradidit.

Tradunt autem hunc natione Israelitica, et sacerdotali ortum prosapia, ac post passionem ac resurrectionem domini salvatoris, ad prædicationem apostolorum evangelica fide ac sacramentis imbutum, atque ex eorum fuisse numero, de quibus scribit Lucas, quia multa etiam turba sacerdotum obediebat fidei. Quapropter utpote legalibus institutus edictis, optimum per omnia vivendi ordinem genti, quam ad fidem vocabat præmonstravit. Sed et canonicam Paschæ observantiam, quæ universis Christi ecclesiis foret imitabilis, ostendit.

In cujus evangelium tuo, dilectissime antistitem Acca, necnon et aliorum fratrum plurium commonitus hortatu, prout Dominus dedit, scripturi, maxime quæ in patrum venerabilium exemplis invenimus, hinc inde collecta ponere curabimus. Sed et nonnulla propria ad imitationem sensus eorum, ubi opportunum videbitur, interponemus. Lectoremque supplex obsecro, ut si hæc nostra opuscula transcriptione digna duxerit, annotationem nominum eorum quæ supra in margine apposita sunt, diligens scriptura conservet, quomodo

in expositione evangelii beati Lucæ, quam ante annos plurimos auxiliante Dei gratia composuimus, constat esse factitatum. Orantem pro nobis sanctitatem tuam, cælestis semper gratia protegat. Sed et hoc ante omnia cunctos qui hæc forte lecturi sunt deprecor in Domino, ut pro meis et corporis et animi fragilitatibus, apud pium judicem intercessores existere dignentur.

IX. EPISTOLA AD ACCAM DE EVANGELIO
LUCÆ.

*Domino beatissimo et nimium desiderantissimo Accæ
Episcopo Beda humilis Presbyter, in Domino
æterno salutem !*



IRA vere est, et vera mire, doctoris egregii sententia: quia caritas omnia credit, omnia sperat. Datis namque ad me epistolis ut aliqua tibi scribam rogare te dicis, et inter rogandum, necdumque meæ consensionis accepto responso, quæsitis adhuc opusculis quasi jam acquisitis ac perfecte consummatis præfationis signaculum condis. Nondum fundamine jacto, non adlata saltem materia, ipse quasi completo jam tanti laboris ædificio, claves quibus introitus muniatur dirigis, ut pudeat non cito subire opus quod cito subeundum, citius explendum fides amica præsumat. Non hæc certe alia quam indubitata mutui fiducia facit amoris, quæ de amico pectore (ut dictum est) omnia duntaxat quæ fieri possunt, credit, omnia sperat. Unde et ego mox lectis tuæ dulcissimæ sanctitatis paginulis injuncti me operis labori supposui, in quo (ut innumera monasticæ servitutis retinacula præteream) ipse mihi dictator simul notarius et librarius existerem. Aggregatisque hinc inde quasi insignissimis ac dignissimis tanti muneris artificibus, opusculis patrum, quid beatus Ambrosius, quid Augustinus, quid denique Gregorius vigilantissimus (juxta suum nomen) nostræ gentis apostolus, quid Hieronymus sacræ in-

terpres historiæ, quid cæteri patres in beati Luæ verbis senserint, quid dixerint, diligentius inspicere satégi: mandatumque continuo schedulis ut jussisti, vel ipsis eorum syllabis, vel certe meis breviandi causa sermonibus, ut videbatur edidi. Quorum quia operosum erat vocabula interserere per singula, et quid a quo auctore sit dictum nominatim ostendere, commodum duxi eminus e latere primas nominum literas imprimere, perque has viritim ubi cujusque patrum incipiat, ubi sermo quem transtuli desinat, intimare, sollicitus per omnia, ne majorum dicta furari, et hæc quasi mea propria componere dicat.

[*Hæc signa inspectis multis exemplaribus sane quam vetustis, in nullo (unde dolemus) reperire potuimus.*]

Multumque obsecro, et per dominum legentes obtestor, ut si qui forte nostra hæc qualiacunque sunt opuscula transcriptione digna duxerint, memorata quoque nominum signa, ut in nostro exemplari reperiunt, adfigere meminerint. Nonnulla etiam quæ (ut verbis tuæ sanctitatis loquar) mihi auctor lucis aperuit, proprii sudoris indicia ubi opportunum videbatur adnexui. Qui in legis divinæ meditatione etsi non (ut ipse scripsisti) dies noctesque pervigiles ducere sufficio, non parum tamen studii me in scripturis impendisse non dubito, et ea solum quæ mihi auctor lucis aperire dignatus est, non in hoc tantum opusculo, sed in omni prorsus lectione potuisse videre, id est recte sentiendo dignoscere. Quod vero ais movere quosdam quare in Apocalypsi nova interpretatione Matthæum leoni, Marcum homini adsignarim, intueri debuerant quicumque illi sunt quos hoc movet, quod non hoc mea nova, sed antiqua patrum explanatione traditum dixi. Neque enim mihi a meipso ita visum, sed ita a beato Augustino expositum fuisse memoravi, et paucis etiam unde hoc adfirmaret adjunxi. Cujus non ab re est si ipsa quoque verba ponentes, quid de evangelistis vel typis eorum animalibus sen-

serit ostendamus, quibus et illud nostrum opus ab injusta vituperatione salvetur, et hoc præposita tanti doctoris auctoritate firmetur. Cum ergo multa pulchre et eximie de evangelistis in libro de consensu eorum primo præmisisset, jungit inter cætera dicens. Et quamvis singuli suum quendam narrandi ordinem tenuisse videantur, non tamen unusquisque eorum velut alterius præcedentis ignarus voluisse scribere reperitur, vel ignorata prætermisisset quæ scripsisset alius invenitur, sed sicut unicuique inspiratum est, non superfluum cooperationem sui laboris adjunxit. Nam Matthæus suscepisse intelligitur incarnationem domini secundum stirpem regiam, et pleraque secundum hominum præsentem vitam facta et dicta ejus. Marcus enim subsecutus tanquam pedissequus et brevior ejus videtur. Cum solo quippe Joanne nihil dixit, solus ipse perpauca, cum solo Luca pauciora, cum Matthæo vero plurima, et multa pene totidem atque ipse verbis sive cum solo sive cum cæteris consonante. Lucas autem circa sacerdotalem domini stirpem atque personam magis occupatus apparet. Nam et ad ipsum David non regium stemma secutus ascendit, sed per eos qui reges non fuerunt, exit ad Nathan filium David, qui nec ipse rex fuit. Non sicut Matthæus, qui per Salomonem regem descendens cæteros etiam reges ex ordine persecutus est, servans in eis (de quo postea loquimur) mysticum numerum. Dominus enim Jesus Christus, unus verus Rex et unus verus sacerdos, illud ad regendos nos, hoc ad expiandos, has duas personas apud patres singillatim commendatas suam figuram egisse declaravit. Et paulo post, Secundum hominem quippe Christus (inquit) et rex et sacerdos effectus est. Cui dedit deus sedem David patris sui, ut regni ejus non esset finis, et esset ad interpellandum pro nobis mediator Dei et hominum homo Christus Jesus. Non autem habuit tanquam breviorum conjunctum Lucas, sicut Marcum Mat-

thæus, et hoc forte non sine aliquo sacramento, quia regum est non esse sine comitum obsequio. Unde ille, qui regiam personam Christi narrandam susceperat, habuit sibi tanquam comitem adjunctum qui sua vestigia quodammodo sequeretur. Sacerdos autem quoniam in sancta sanctorum solus intrabat, propterea Lucas (cujus circa sacerdotium Christi erat intentio) non habuit tanquam socium subsequentem, qui suam narrationem quodammodo brevaret. Tres tamen isti Evangelistæ in his rebus maxime diversati sunt, quas Christus per humanam carnem temporaliter gessit. Porro autem Joannes ipsam maxime divinitatem domini qua patri est æqualis, intendit, eamque præcipue suo Evangelio quantum inter homines sufficere credidit, commendare curavit. Itaque longe a tribus istis superius fertur, ita ut hos videas quodammodo in terra cum Christo homine conversari, illum autem transcendisse nebulam qua tegitur omnis terra, et pervenisse ad liquidum cælum, unde acie mentis acutissima atque firmissima videret in principio verbum domini apud Deum, per quod facta sunt omnia, et ipsum agnosceret carnem factum ut habitaret in nobis. Item post aliquanta. Unde mihi videntur, inquit, qui ex Apocalypsi illa quatuor animalia ad intelligendos quatuor evangelistas interpretati sunt, probabilius aliquid attendisse illi qui leonem in Matthæo, hominem in Marco, vitulum in Luca, aquilam in Joanne intellexerunt, quam illi qui hominem Matthæo, aquilam Marco, leonem Joanni tribuerunt. De principiis enim librorum quandam conjecturam capere voluerunt, non de tota intentione evangelistarum, quæ magis fuerat perscrutanda. Multo enim congruentius ille qui regiam Christi personam maxime commendavit, per leonem significatus accipitur. Unde et in Apocalypsi cum ipsa tribu regia leo commemoratus est, ubi dictum est: Vicit leo de tribu Juda. Secundum Matthæum enim et magi narrantur venisse ab oriente ad regem

quærendum, et adorandum, qui eis per stellam natus apparuit, et ipse rex Herodes regem Christum formidat infantem, atque ut eum possit occidere tot parvulos necat. Quod autem per vitulum Lucas significatus sit propter maximam victimam sacerdotis, neutri dubitaverunt. Ibi enim a sacerdote Zacharia incipit sermo narrantis. Ibi cognatio Mariæ et Elisabeth commemoratur. Ibi sacramenta primi sacerdotii in infante Christo impleta narrantur. Et quæcunque alia possunt diligenter adverti, quibus appareat Lucas intentionem circa personam sacerdotis habuisse. Marcus vero qui neque stirpem regiam neque sacerdotalem vel cognationem vel consecrationem narrare voluit, et tamen in eis versatus ostenditur quæ homo Christus operatus est, tantum hominis figuram in illis quatuor animalibus significasse videtur. Hæc autem animalia tria sive leo sive homo sive vitulus in terra gradiuntur. Unde isti tres evangelistæ in his maxime occupati sunt quæ Christus in carne operatus est, et quæ præcepta mortalis vitæ exercendæ carnem portantibus tradidit. At vero Joannes supra nubila infirmitatis humanæ velut aquila volat, et lucem incommutabilis veritatis acutissimis atque firmissimis oculis cordis intuetur. Hæc beati Augustini pauca de pluribus excerpta testimonia ad repellendam querulorum calumniam epistolæ præfationis inserui, quæ et prisco nostro operi (ut dictum est) tutelam defensionis exhibeant, et præsentī signaculum non ignobile præfigant. Orantem pro nobis sanctam paternitatem vestram gratia superni adjutoris conservare atque ad defensionem ecclesiæ suæ sanctæ semper corroborare dignetur.

X. EPISTOLA AD ACCAM DE EXPOSITIONE
ACTUUM.

*Domino in Christo desideratissimo et vere beatissimo
Accæ Episcopo, Beda, perpetuam in Domino
salutem.*

ACCEPI creberrimas beatitudinis tuæ literas, quibus me commonere dignatus es, ne mentis acumen inerti otio torpere et obdormire permittam, sed meditantis scrutandisque quotidie scripturis vigil atque indefessus insistam, et post expositionem Apocalypseos Sancti Evangelistæ Joannis, quam fratris nostri Eusebii rogatu tribus libris complexam, mox tibi transcribendam destinavi, in explanationem quoque beati Evangelistæ Lucæ, juxta vestigia patrum, quantum valeam sudoris impendam. Quod quia facere necdum potui, et operis videlicet immensitate perterritus, et obstrepentium causarum (quas tu melius nosti) necessitate præpeditus, ne tamen tuæ postulationis contemneretur auctoritas, quod interim potui, feci. Misi enim opusculum in Actus Apostolorum, quod ante non multos dies editum, et velocissime quantum tempus dederat, ne tua sacrosancta voluntas impediretur, emendatum membranulis indideram. Ubi ea quæ vel mystice gesta vel obscurius dicta videbantur, prout potui dilucidare tentavi. In quo me opusculo cum alii plurimi fidei catholicæ scriptores, tum maxime jovit Arator sanctæ Romanæ Ecclesiæ subdiaconus, qui ipsum ex ordine librum heroico carmine percurrens, nonnullos in eodem metro allegoriæ flores admiscuit: occasionem mihi tribuens, vel alia ex his colligendi, vel eadem

planius exponendi. Actus igitur Apostolorum (ut beatus Hieronymus ait) nudam quidem sonare videntur historiam, et nascentis Ecclesiæ infantiam texere: sed si noverimus eorum scriptorem Lucam esse medicum, cujus laus est in Evangelio, animadvertimus pariter omnia verba illius, animæ languentis esse medicinam. E quibus nos aliqua juxta modulum nostræ parvitatæ exposituri, primo admonere curabimus, ipsum Evangelistam Lucam, ut dictum est, juxta traditionem veterum Ecclesiæ tractatorum, medicinæ artis fuisse peritissimum, et magis Græcas literas scivisse quam Hebræas. Unde sermo ejus tam in Evangelio quam in Actibus Apostolorum, comptior est, et secularium redolet eloquentiam, magisque testimoniis Græcis utitur quam Hebræis. Ex quo accidit, quod maxime miror, et propter ingenii tarditatem vehementissimo stupore percussus nescio perscrutari, qua ratione cum in Hebraica veritate a diluvio usque ad Abraham decem generationes inveniantur, ipse Lucas qui spiritu sancto calamus regente nullatenus falsum scribere potuit, undecim generationes juxta septuaginta interpretes adjecto Cainam, in Evangelio ponere maluerit. Ideo autem in Evangelii Proœmio dicit sibi visum esse ex ordine diligenter scribere, quoniam hoc multi conati sunt. Sed eos debemus accipere, quorum in Ecclesia multa extat auctoritas, quia id quod conati sunt, implere minime potuerunt. Iste autem non solum usque ad resurrectionem assumptionemque Domini perduxit narrationem suam, ut in quatuor auctoribus Evangelicæ scripturæ dignum suo labore haberet locum, verum etiam deinceps quæ per Apostolos gesta sunt, quæ sufficere credidit ad ædificandam fidem legentium vel audientium, ita scripsit, ut solus ejus liber fide dignus haberetur in Ecclesia de Apostolorum Actibus narrantis, reprobatis omnibus qui non ea fide, qua oportuit, facta dictaque Apostolorum scribere ausi sunt. Eo quippe tempore scripserunt Marcus et Lucas, quo non solum

ab Ecclesia Christi, verum etiam ab ipsis adhuc in carne manentibus Apostolis probari potuerunt. Nam Domini nutu gerebatur, ut non solum Apostoli qui viderant, sed et discipuli qui auditu didicerant, facta Christi dictaque conscriberent, quatenus sequentibus Ecclesiæ doctoribus ea quæ non viderant prædicandi scribendique fiducia pariter et auctoritas præberetur. Actus vero Apostolorum, et precipue beati Pauli, cujus individuus in peregrinando comes exitit beatus Lucas, sicut videbat ipse composuit. Quorum contextus omnis, quantum ex aliorum historiis animadvertere potuimus, continet annos vigintiocto: id est, Tiberii Cæsaris annos sex, Caii annos quatuor, Claudii annos quatuordecim. Cujus principis Petrus Apostolus Romam venit, et in quarto anno fame facta octavo anno sunt Judæi Roma expulsi. Item Neronis quatuor annos, quorum duos extremos beatus Paulus Romæ in libera mansit custodia. Ex quo intelligimus, in eadem urbe librum esse compositum. Itemque ut per Judæorum quoque reges eadem tempora discernam, Herodes, Philippus, et Lysanias Tetrarchæ præfuerunt annis sex. Herodes Rex qui et Agrippa qui Cæsarææ periit, annos septem. Agrippa filius ejus, sub quo Paulus Romam missus est, annos quindecim. Cujus restant usque ad subversionem Hierosolymorum anni duodecim. Hæc distinctius executus sum, ut cum ejusdem libelli revolas historiam, quid sub quo tempore gestum sit, evidenter agnoscere possis. Misi autem et explanatiunculam epistolæ beatissimi Evangelistæ Joannis, cujus maximam partem ex Homiliis sancti Augustini latissima suavitate diffusis, compendiosus brevior excerpui. Nonnulla vero in calce etiam proprio sudore subtexui. In quo utroque opere, si quid utilitatis inveneris, Dei donis ascribe. Si quid superflui, meæ fragilitati compatere. Intercedentem pro nobis beatitudinem vestram dominus omnipotens ad regimen Ecclesiæ perpetuo conservet incolumen.

XI. PRÆFATIO DE RETRACTATIONE ACTUUM.



SCIMUS eximium doctorem ac pontificem Augustinum, cum esset senior, libros retractationum in quædam sua opuscula, quæ juvenis condiderat, fecisse: ut quæ ex tempore melius, crebro ex lectionis usu ac munere supernæ largitatis didicerat: non ut de prisca confusus imperitia, sed ut de suo magis profectu gavisus monimentis inderet literarum, ac posteris legenda relinqueret. Cujus industriam nobis quoque pro modulo nostro placuit imitari, ut post expositionem Actuum Apostolorum, quam ante annos plures rogatu venerabilis episcopi Accæ, quanta valuimus solertia conscripsimus, nunc in idem volumen brevem retractationis libellum condamus: studio maxime vel addendi quæ minus dicta, vel emendandi quæ secus quam placuit dicta videbantur. In quo etiam quædam quæ in Græco sive aliter, seu plus aut minus posita vidimus, breviter commemorare curavimus. Quæ utrum negligentia interpretis omissa vel aliter dicta, an incuria librariorum sint depravata sive relicta, nondum scire potuimus. Namque Græcum exemplur fuisse falsatum, suspicari non audeo: unde Lectorem admoneo, ut hæc ubicunque fecerimus, gratia eruditionis legat, non in suo tamen volumine velut emendatos interserat, nisi forte ea in Latino codice suæ editionis antiquitus sic interpretata repererit. Nam et Hieronymus pleraque testimonia veteris instrumenti, ut Hebraica veritas habet, edocet: nec tamen hæc ita in

nostris codicibus aut ipse interpretari, aut nos emendare voluit. Verbi gratia: Non aspiciam hominem ultra, et habitatorem, quievit generatio mea. Et, Erit sepulcrum ejus gloriosum. Et, A finibus terræ laudes audivimus. Et, Omnis qui occiderit Cain, septuplum punietur: dicit in Hebræo haberi, Septem vindictas absolvet. Et, Ab alis terræ. Et, Requies ejus gloriosa. Et, Habitatorem quietis, generatio mea ablata est: quæ sic apud Hebræos haberi Lectorem voluit, eruditionis solummodo, non autem emendandi gratia nosse.

XII. EPISTOLA AD EUSEBIUM.

Dilectissimo fratri Eusebio, Beda salutem.



POCALYPSIS sancti Joannis, in qua bella et incendia intestina Ecclesiæ suæ Deus, verbis figurisque revelare dignatus est, septem mihi (frater Eusebi) videtur esse divisa periochis.

In quarum prima, post præfationem copiosam, ad roborandam fidem fragilium, ac Domini passiones, et posteriores glorias enumeratas, similem filio hominis Ecclesia cernit indutum: qui commemoratis his quæ specialiter in septem Asiæ gesta vel gerenda sint Ecclesiis luctas describit et palmas. Ubi sexto loco consulto subjiciendos Ecclesiæ Judæos, et tentationem orbis universi futuram, seque promisit cito esse venturum: septimo autem, tepidam ponit Laodiceam. Filius enim hominis veniens, putas inveniet fidem in terra?

In secunda autem periocha, descriptis in sede Dei quatuor animalibus, et vigintiquatuor senioribus, agnum videt apertis septem libri signati sigillis, conflictus et triumphos Ecclesiæ reserare futuros. Ubi juxta consuetudinem libri istius, usque ad sextum numerum ordinem custodit: et prætermisso septimo recapitulat, ac duas narrationes, quasi ordinem secutus, septimo concludit. Sed et ipsa recapitulatio, pro locis intelligenda est. Aliquando enim ab origine passionis, aliquando a medio tempore, aliquando de sola ipsa novissima pressura, aut non multo ante dicturus recapitulat. Illud tamen fixum servat, ut a sexto recapitulet.

Tertia vero periocha, sub specie septem angelorum tuba canentium, varios Ecclesiæ describit eventus.

Quarta, sub figura mulieris parturientis, et draconis eam persequentis, ejusdem Ecclesiæ labores et victorias aperit: et utrique militiæ præmia digna rependit. Ubi septem quoque angelorum dicta commemorantur, et facta: et ipsi non pariter, ut supra. Hunc enim mystica solertia numerum pene ubique servat, cum et moris sit ejusdem Joannis, in Evangeliiis quoque et Epistolis, nihil tepide et breviter dicere.

Quinta autem periocha per septem angelos, septem plagis novissimis terram perfudit.

Sexta damnationem meretricis magnæ, id est impiæ civitatis.

Septima, ornatum uxoris agni, sancti videlicet Hierusalem de cælo a Deo descendentem ostendit.

Septem quoque regulas Tychonii, viri inter suos eruditissimi, quibus ad intelligendas scripturas studiosi plurimum adjuvantur, breviter commemorandas putavi. Harum prima de Domino et ejus corpore est: quando a capite ad corpus vel a corpore transitur ad caput, et tamen ab una eademque persona non receditur. Una enim persona loquitur dicens, Sicut sponso imposuit mihi mitram, et sicut sponsam ornavit me ornamento: et tamen quid horum capiti, quid corpori, id est, quid Christo, quid Ecclesiæ conveniat, utique intelligendum est.

Secunda est de corpore Domini bipertito, vel potius de Domini corpore vero atque simulato, ut sancto Augustino magis appellari placuit. Dicit enim Ecclesia, Fusca sum et speciosa sum: sed utrumque se esse dixit, propter communionem sacramentorum, et propter temporaneam commixtionem intra una retia piscium bonorum et malorum. Tabernacula quippe Cedar ad Ismaelem pertinent, quia non erit hæres cum filio liberæ.

Tertia est de promissis et lege, quæ alio modo, de spiritu et litera, vel de gratia et mandato potest appel-

lari. Hæc sancto Augustino magna quæstio magis quam regula quæ solvendis est quæstionibus adhibenda, videtur. Ipsa est enim quam non intelligentes Pelagiani, vel condiderunt suam hæresim, vel auxerunt.

Quarta est de specie et genere. Species enim pars est. Genus autem totum, cujus ea pars est. Sicut unaquæque civitas, pars est totius provinciæ, et unaquæque provincia, pars est totius orbis. Unde et in notitiam vulgi verba ista venerunt: ut etiam idiotæ intelligant, quid specialiter, quid generaliter in quocunque præcepto imperiali sit constitutum. Fit hoc etiam de hominibus, sicut ea quæ de Salomone dicuntur, excedunt ejus modum, et potius ad Christum et Ecclesiam, cujus ille pars est, relata clarescunt. Nec species semper exceditur. Sæpe enim talia dicuntur, quæ vel ei quoque, vel ei fortasse tantummodo apertissime congruant. Sed cum ab specie transitur ad genus, quasi adhuc de specie loquente scriptura, ibi vigilare debet lectoris intentio.

Quintam ponit regulam, quam de temporibus nuncupat. Potest autem (ut mihi videtur) etiam de numeris appellari. Hanc tropo synecdoche vel legitimis numeris vigere dicit. Tropus synecdoche est aut a parte totum, aut a toto partem. Quo locutionis modo etiam illa de resurrectione Christi solvitur quæstio; pars enim novissima diei quo passus est, nisi pro tota die accipiatur, id est, adjuncta etiam nocte præterrita: et nox in cujus parte ultima resurrexit, nisi totus dies accipiatur, adjuncto scilicet illucescente die dominico, non possunt esse tres dies et tres noctes, quibus se in corde terræ prædixit futurum. Legitimos autem numeros dicit: quos eminentius divina scriptura commendat, sicut septenarium, vel denarium, vel duodenarium, quibus plerumque vel universitas temporis, vel rei aliqujus perfectio designatur. Sicut Septies in die laudem dixi tibi, nihil est aliud, quam semper laus ejus in ore meo. Tantundem autem valent, et cum multiplicantur

sive per denarium : sicut septuaginta et septingenti : unde possunt et septuaginta anni Hieremiæ pro universo tempore spiritualiter accipi, quo est apud alienos Ecclesia, sive per seipsos, sicut decem per decem, centum : sicut duodecim per duodecim, centum quadraginta quatuor : quo numero significatur universitas sanctorum in Apocalypsi.

Sextam regulam Tychonius recapitulationem vocat. Sic enim dicuntur in scripturis quædam, quasi sequantur in ordine temporis, vel rerum continuatione narrentur : cum ad priora, quæ prætermissa sunt, latenter narratio revocetur. Sicut in Genesi quod dicitur : Isti filii Noe in tribubus et linguis suis. Ab his divisæ sunt insulæ gentium super terram. Et statim, Erat autem omnis terra labii unius et sermonum eorundem. Ita dictum videtur, tanquam eo jam tempore quo dispersi fuerunt, una fuerit omnibus lingua, cum potius recapitulando latenter adjungeret, qualiter sint linguæ divisæ.

Septima ejusdem regula est, de diabolo et ejus corpore. Aliquando enim in diabolum dicitur, quod non in ipso, sed in ejus corpore possit agnosci, sicut Dominus beato Job, ejusdem hostis fraudes et vires exponens, inter alia dicit, Numquid ad te preces multiplicabit, aut loquetur tibi mollia ? Non enim ipse diabolus legitur uspiam pœnitentiam acturus : sed corpus ipsius quod damnatum in fine dicturum sit : Domine, Domine, aperi nobis. Has ergo regulas non in Apocalypsi tantum, id est, in revelatione sancti Joannis Apostoli, quam idem Tychonius et vivaciter intellexit, et veridice satisque Catholice disseruit, præterea duntaxat loca, in quibus suæ partis, id est, Donatistarum schisma defendere nisus, persecutiones, quas ipsi a religioso Valentiniano principe, videlicet ut hæretici, pertulerunt, Ecclesiis eorum et plebibus, domibusque et possessionibus sub Catholicorum manum contraditis, sacerdotibus exilio retrusis, deflet, et martyria vocans, has in eadem gloriatur Apocalypsi fuisse prædictas : verum in

omni quoque Scriptura Canonica, et præcipue prophetica, easdem vigere regulas, quisquis vigilanter intenderit, inveniet. Cujus quidem auctoris et nos in hoc opere sensum secuti, nonnulla quæ extrinsecus posuit, breviandi causa omisimus: plura vero quæ illi utpote viro ingenioso, et qui, sicut de eo dictum est, veluti rosa in spinis effloruit aperta, nec quæsitu digna videbatur: quantum vel magistrorum traditione, vel memoria lectionis, vel etiam captu nostri sensus attingere potuimus, superadjicere curavimus. Nam et hoc in præceptis habemus, ut percepta talenta cum usuris referamus ad Dominum. Cumque opus memoratum in tres libellos relevandæ mentis gratia findi placuisset: nescio quo enim modo, ut beatus Augustinus ait, ita libri termino reficitur lectoris intentio, sicut labor viatoris hospitio. Nihilominus tamen ut facilior quærentibus inventio redderetur, eadem capitulorum intemperate series, juxta quod in ipso libello quondam præpositis brevibus distinxeram, per omnia videbatur esse servanda. Nostræ siquidem, id est Anglorum gentis, inertię consulendum ratus: quæ et non dudum, id est temporibus beati Gregorii Papæ, semen accepit fidei, et idem quantum ad lectionem tepide satis excoluit, non solum dilucidare sensus, verum sententias quoque stringere disposui. Nam et aperta magis brevis, quam disputatio prolixa memoriæ solet infigi. Opto in Christo valeas, dilectissime frater, Bedæque tui semper memor esse digneris.

EPIGRAMMA BEDÆ

DE BEATO JOANNE ET EJUS APOCALYPSI.

EXUL ab humano dum pellitur orbe Joannes
 Et vetitus Coici est cernere regna soli,
 Intrat ovans cœli Domino dilectus in aulam
 Regis et altithroni gaudet adesse choris.

o

Hic ubi subjectum sacra lumina vertit in orbem,
Currere fluctivagas cernit ubique rates,
Et Babel ac Solymam mixtis configere castris:
Hinc atque hinc vicibus tela fugamque capi.
Sed mitem sequitur miles qui candidus agnum,
Cum duce percipiat regna beata poli.
Squameus est anguis, per Tartara cæca maniplos
Submergit flammis, peste fameque suos.
Hujus quæ facies studiumve ordove duelli,
Ars quæ, quæve phalanx, palma vel arma forent,
Pandere dum cuperem, veterum sata lata peragrans
Excerpsi campis germina pauca sacris,
Copia ne potior generet fastidia mensis,
Convivam aut tenuem tanta parare vetet.
Nostra tuis ergo sapiant si fercula labris,
Regnanti laudes da super astra Deo.
Sin alias, animos tamen amplexatus amicos,
Quæ cano corripiens, pumice frange, rogo.

XIII. EPISTOLA AD ACCAM, DE SAMUELIS LIBRI
PRIMI ALLEGORICA INTERPRETATIONE.



UÆCUNQUE enim scripta sunt, ad nostram doctrinam scripta sunt: ut per patientiam et consolationem scripturarum spem habeamus. Et alibi: Omnia in figura contingebant illis. Scripta sunt ad correptionem nostram, in quos fines sæculorum devenerunt. Sed et beatus Apostolus Petrus Dominicæ incarnationis, passionis et posterioris gloriæ tempora commemorans, dicit inter cætera: Et omnes prophetæ a Samuel, et deinceps qui locuti sunt, etiam annuñciaverunt istos dies. Si enim ad nostram correptionem, doctrinam vel consolationem omnia scripta sunt, nec soli Hieremias et Esaias cæterique tales, qui verbis futura signaverunt, sed et Samuel, Jonas et Ezra, eorumque consimiles, qui præterita, vel sua vel aliorum, gesta sive dicta conscribere, dies istos, hoc est novæ gratiæ luce radiantes insinuant; insistendum nobis summopere est, et pro suo cuique modulo Christi juvante gratia nitendum, ne ea quæ propter nos scripta sunt, nostro nos torpore vel incuria quasi aliena prætereant. Sed quo sensu in his correptionem, qua ratione doctrinam, quo intellectu consolationem nanciscamur, qualiter omnia dies istos loquantur et annuñcient, sollicitè ac vigilanter intendamus, imitantes pro captu nostri ingenioli Scribam illum doctum in regno cælorum, qui profert de thesauro suo nova et vetera. Nam si vetera tantummodo de thesauro

Scripturarum proferre, hoc est, solas literæ figuras sequi Judaico more curamus, quid inter quotidiana peccata correptionis, inter crebrescentes ærumnas sæculi consolationis, inter innumeros vitæ hujus errores spiritualis doctrinæ legentes vel audientes acquirimus, dum aperto libro, verbi gratia, beati Samuelis, Elkanam virum unum duas uxores habuisse reperimus: nos maxime, quibus ecclesiasticæ vitæ consuetudine longe fieri ab uxoris complexu et cœlibes manere propositum est; si non etiam de his et hujusmodi dictis allegoricum noverimus exculpere sensum, qui vivaciter interius castigando, erudiendo, consolando reficit?

Unde tuo crebro, dilectissime ac desiderantissime omnium, qui in terris morantur antistitum, Acca, provocatus hortatu, tuis fretus orationibus, memorati Prophetæ, qui tunc vocabatur Videns, scripta perlustrans, si quid, donante illo, qui ei multa spiritualia dedit videre, spirituale ac mysticum poteram contueri, literis mandare curabo. Et post qualemcunque expositionem beati Lucæ dictorum, quibus Evangelicos, vel ipsius Domini, vel Apostolorum ejus actus describit, etiam hunc sanctissimum Domino ex matris utero Nazaræum, non minus suis in scriptis Evangelistæ, quam historici functum officio probare satagam: quippe qui et ipse omnia mediatoris Dei et hominum: hominis Jesu Christi sacramenta, figurato fidelis historiæ, sed plenissimo designavit eloquio. Denique, ut de cæteris taceam, sinus David, locum nativitatis, officium pastoris, ruborem ac pulcritudinem aspectus, modum unctionis, insigne virtutum, pondus tribulationum, et promissi olim regni gloriam, arcta consideres, si quanta in his singulis fidei et veritatis Evangelicæ congesta mysteria sint, cernas. Verum hæc suo loco planius: nunc ex ordine injunctum opus, superno solum fidens auxilio, et patrum vestigia sequens, aggrediar. Et si quidem multorum, ut desidero, meus sudor utilitati et commodo profuerit, multa me donandum mercede cum illis a Do-

mino spero: sin autem, nec mihi tamen mea solertia, quæ me tanto tempore laboris hujusce otiosum esse, supervacuisve rebus animum indulgere non sinit, infructuosa existere poterit. Ergo, age, videamus, Propheta Samuel, qui locutus est et annunciavit dies istos, quod ejusdem locutionis et annunciationis suæ fecerit initium: et ex ordine disserentes, beati Petri Apostolorum principis adjutorio, qui cuncta, quibus diebus sint aptanda, perdocuit: qualiter singula sint eisdem diebus aptanda, quæramus.

XIV. DE MANSIONIBUS FILIORUM ISRAEL.

[NUNC PRIMUM EDITA.]

*Domino in Christo dilectissimo et cum omni semper
honorificentia nominando antistiti Accæ, Beda
fidelis tuus famulus.*

QUASDAM mihi pariter, dilectissime Antistitum, non tamen unius ejusdemque difficultatis solvendas quæstiones destinando, parumper me ab inchoata beati prophetæ Samuelis expositione ad Mosem Isaiamque scrutandos articulum deflectere cogis. Quarum prima quæ ad historiam præteriti temporis respicit, aut facile fortasse clarescet, aut non magno periculo remanebit occulta. Secunda vero, quod ad fidem pertinet futurorum, si aliter quam decet sentiat, cavendum est ne fovea nefandissimæ hæreseos incuratur. Quæris ergo mansiones filiorum Israel, quæ quadraginta et duæ pariter in ultima libri Numerorum parte computantur, quot vel quibus sint annis aptandæ longissimi illius itineris, quod ab Ægypto ad terram repromissionis agebatur. Cunctis enim legentibus liquet, quamvis annos ejusdem itineris eodem prope quo et mansiones numero concludi, nequaquam tamen singulos annos in singulis castris eos fuisse commemoratos. Ubi, sicut in omnibus soleo, tuæ beatitudini promptus dico quod sentio; castra videlicet vel mansiones easdem trium tantummodo congruere curricula annorum, primi videlicet, secundi et quadragesimi, egressionis ex Ægypto.

Quorum primus continet annus mansiones certa distinctione duodecim. Primam esse duodecima die primi

mensis ingressum : ultimam solitudinem Sinai, prima die tertii mensis aditam, et per undecim menses continuos, construendi tabernaculi, docendæ legis gratia, minime relictam. Quarum videlicet duodecim mansionum novem solummodo liber Exodi nominatim exprimens cæteras tres sub deserti Sin, quod esse dicitur inter Elim et Sinai, vocabulo indiscrete præteriit.

Secundus annus complectitur mansiones viginti et unam, quibus in ordine historiæ cunctis indifferenter sub solitudinis Pharam nomine comprehensis, prima solum, secunda et ultima hoc est sepulcra concupiscentiæ Aseroth et Cades suo distinguuntur ex nomine; sed in catalogo mansionum pariter omnes quot numero fuerint, vel quo nomine dictæ, diligenter ostenditur. Quarum prima mansio, hoc est sepulcra concupiscentiæ, secundo mense ejusdem secundi anni vicesimo secundo die mensis est introita. Anno enim secundo, ut Scriptura dicit, mense secundo, vicesimo die mensis, moverunt castra de deserto Sinai, et recubuit, inquit, nubes in solitudine Pharan, profectique sunt de monte Domini via trium dierum, donec venirent ad locum mansionis, quæ merito populi carnes Ægyptias desiderantis, sepulcrorum concupiscentiæ nomen accepit. Ultima autem harum mansionum, id est Cades, quo die vel mense ejusdem anni sit ingressa, non dicitur: sed tamen quia et ipsa in solitudine Pharan sita quia eodem anno fuerit adita, non tacetur. Scriptum est enim Et populus non est motus de loco illo, donec, revocata maria, profectus est de Aseroth fixis tentoriis in deserto Pharan: ibi locutus est Dominus ad Moysen dicens: Mitte viros qui considerent terram Canaan: quod ne proxima post Aseroth mansione jussum factumque putetur, sed potius intelligatur in ultima earum quæ sub Pharan solitudinis nomine continentur impletum, videamus quod infra scriptum est: Reversique exploratores terræ post quadraginta dies, omni regione circuita, venerunt ad Moysen et Aaron et ad omnem cœtum filio-

rum Israel in desertum Pharan, quod est in Cades. Sed et in Deuteronomio Moyses ipse loquitur populo : Cumque venissetis in Cadesbarne, dixi vobis : Venistis ad montem Amorrei quem Dominus Deus noster daturus est nobis, vide terram, quam Dominus Deus tuus dat tibi, ascende eam : et accessistis ad me omnes atque dixistis : Mitte viros qui considerent terram &c. Quod autem eandem mansionem secundo anno exitus de Ægypto adierunt, a qua tamen peccato murmurationis retro reverti ac multo tempore per desertum vagi errare et passim cadere meruerunt, testatur Moyses in sequentibus, dicens : Sedistis ergo in Cadesbarne multo tempore : profectique inde venimus in solitudinem quæ ducit ad mare rubrum, sicut mihi dixerat Dominus, et circuivimus Montem Seir longo tempore. It infra : Tempus autem quo ambulavimus de Cadesbarne usque ad transitum torrentis Zare, triginta octo annorum fuit, donec consumeretur omnis generatio hominum bellicorum de castris, sicut juraverat Dominus. Zare autem non nomen est mansionis, de illis dico quadraginta duabus, sed nomen torrentis, ad quem, sicut in Numerorum volumine legitur, transgressa tricesima octava mensione nomine Hie ab Aram venerunt. Quem relinquentes, inquit, castra metati sunt contra Aaron, quæ est in deserto et prominet in finibus Amorrei ; quod quadragesimo anno gestum fuisse not latet. Qui videlicet annus, quadragesimus idem et ultimus longissimæ per desertum viæ mansiones continet numero decem : quarum prima est magno labore reperta : eadem ipsa Cades deserti Sin, quam ante triginta octo annos, ut dictum est, culpa prævaricationis exigente, post se reversi reliquerant. De qua ita scriptum est, veneruntque filii Israel et omnis multitudo in desertum Sin, mense primo : et mansit populus in Cades, mortuæque est ibi Maria et sepulta est in eodem loco. Cumque indigeret aquam populus, coegerunt adversum Moysen et Aaron, &c. ad id quod scriptum est : Hæc

est aqua contradictionis, ubi jurgati sunt filii Israel contra Dominum et sanctificatus est in eis. Notandumque quod eandem Cades in deserto Pharan et in deserto Sin Scriptura sitam referat. Unde conjici datur consueto more locorum partem deserti Pharan, ubi Cades est, specialiter Sin appellari. Sin autem non ipsa est, quam mox transgresso mari rubro inter Elim et Sinai pertransiere, sed alia prorsus, aliisque apud Hebræos scripta elementis. Secunda vero eadem quadragesimi anni mansio est mons Hor, in quo occubuit Aaron prima die quinti mensis: ultima campestris Moab super Jordanem contra Jericho, ubi Deuteronomium meditantes manserunt usque dum post mortem Moysi Josue ducē prima die decimi mensis sicca fluvii Jordanis profunda transirent. Fiunt ergo omnes mansiones primi anni duodecim, secundi viginti et una, ultimi et ipsa vicesima prima quæ est Cades et aliæ novem: id est simul omnes quadraginta et duæ: ubi diligentius intuendum quare Legis lator tanta solertia trium annorum conscripto catalogo reliquas maluerit præterire silentio; ita ut tanto temporum vel potius seculorum spatio distincta mansionum loca sub contextu continuæ narrationis quasi mox subinvicem succedentia connectat. Egressique de Hebro castra metati sunt in Asion Taber. Inde profecti venerunt in desertum Sin, hæc est Cades. Egressi de Cades, castra metati sunt in monte Hor. Cum superiora sollicitius inquisita doceant eos secundo suo profectionis anno de Asion Gabeo venisse et post longos triginta et octo annorum amfractus derelicta tandem eadem Gades venisse in montem Hor; nequaquam hoc frustra sed magni mysterii gratia taliter actum conscriptumque debet intelligi; ubi salvo subtiliore tractatum moraliter puto sentiendum. Quodque mansionum contextus earundem qui de servitute Ægyptia liberatos ad terram repromissionis provehit, sicut beatus Hieronymus in libro super iis dictato enucleatius exponit Altipetax est spiritualium ascensio

virtutum, quibus ecclesia Christi, quibus quæque anima fidelis spe libertatis ad supera de hac convalle lacrymarum ad dispositum sibi locum, hoc est ad videndum Deum Deorum in Sion, festina satagit ascendere, donec salvo nostri boni operis incessu proficimus de virtute in virtutem quasi castra quædam mansionesque, Deo duce rectissimas Dei conspectu dignissimas per desertum mundi sitientis agamus. At quoties vitiis quibuslibet subripiantibus a cœpto veritatis calle deviamus non statim ad altiores virtutum gradus ascendere possumus: sed interim ab infimis miseræ mentis defectibus, paulatim superiora debeamus pœnitendo repetere donec dignis pœnitentiæ fructibus actis perveniamus reduces ad illum de quo lapsi sumus modum culmen quod ad tempus iter agere virtutum, exuti veteri homine cum actibus ejus et induti novo qui secundum Deum creatus est in justitia et sanctitate: quod mors et funeratio patrum peccantium in deserto ibidemque adultæ natæ significat juventutis alacritas quæ fluvio mortis devicto digna sit regnum supernæ promissionis intrare. Ita enim fit in renovata nostræ bonæ conversationis juventute, sicut Aquilæ, tanta jam ac talia malignis spiritibus gratiæ spiritualis ac sic intermissum occurrentes valeamus firmare castra supernorum perfectuum, quæ non solum divino respectui grata, sed et spiritualium patrum sint scriptis ac laude dignissima. Hæc de prima tua quæstione, carissime, quia plana videntibus et historico sunt transacta cursu: mox lectis tuæ beatitudinis epistolis rescribere satagemus. De Prophetæ autem testimonio quod pariter exponendum misisti, si quid Deo concedente memoria dignum sentire poterimus et ipsum tibi quantocius non celare curabimus. Orantem pro Ecclesia sua sanctam beatitudinem vestram, sancta et individua Trinitas incolumen custodiat.

Explicit de mansionibus filiorum Israel.

XV. DE EO QUOD AIT ESAIAS "ET CLAUDENTUR IBI IN CARCERE ET PER DIES MULTOS VISITABUNTUR."

[NUNC PRIMUM EDITA.]

Domino beatissimo et intima semper caritate venerando, sancto antistiti Accæ, Beda humillimus servorum Christi, salutem.

QUONIAM quidem, primæ tuæ propositioni festinato respondens, secundam, quæ mihi videbatur obscurior, opportunius rebar ex tempore considerandam: nunc ergo de illa juxta mei ingenioli sensum, quod Catholicæ et absque scrupulo fidei dici et intelligi possit exponam. Quæris enim, (quod prorsus quæsitu dignum, nescio autem an a meis similibus est quærendum,) quomodo intelligendum sit quod de die judicii scribens Isaias dicit inter cætera: Et erit in die illa, visitabit Dominus super militiam cœli in excelso et super reges terræ qui sunt super terram, et congregabuntur in congregationem unius fascis in lacum et claudentur ibi in carcere, et post multos dies visitabuntur et erubescet luna et confundetur Sol cum regnaverit Dominus exercituum in monte Sion et in Hierusalem et in conspectu senum suorum fuerit glorificatus. Ad hoc autem quærendum admonitum te asseris ex lectione tertii nostri in Samuelem libelli, ubi infixum in capite Goliæ lapidem super eterna neque unquam penitus excutienda Diaboli et Angelorum sociorumque ejus pœna interpretantes, hujusce sententiæ memoriam fecimus, non tamen hæc quomodo intelligenda sit, sed quomodo intelligenda non

sit edisserentes: id est quia nequaquam post multos dies sint liberandi quibus in ultimo examine dicatur: **Discedite a me, maledicti, in ignem eternum.** Neque enim sibi contrarius esse potest idem ipse propheta, qui alibi dicit: **Et videbunt cadavera virorum qui prævaricati sunt in me: vermis eorum non morietur, et ignis eorum non exstinguetur.** Sin autem, qualiter intelligenda sit quæritur, palam tuæ sanctitati, domine in Christo dilectissime, profiteor nequaquam ausum dicere quod intellexerim quid in hac sententia senserit et sentiri voluerit propheta Esaias. Sed tamen, quid ipse pure, ut reor, et Catholice sentiam tibi præcipienti pandere non abnego. Primo diligentius inspiciens, quid de hac beatus Hieronymus in suo illo pulcherrimo in eundem Prophetam opere loquebatur, Quod autem sequitur (inquit) **Et post multos dies visitabuntur, videtur applaudere amicis meis, qui Diabolo et Dæmonibus dant pœnitentiam, quod multa post tempora a Domino visitentur; sed considerent quia non dixerit aperte Scriptura Divina, visitabuntur a Domino vel visitabuntur ab Angelis, sed absolute visitabuntur: Ex qua ambiguitate verbi et remedium potest intelligi et correptio quod, postquam justis præmia receperunt, illi in pœnis perpetuis visitentur, Et tamen sciendum quod iudicium Dei humana non possit scire fragilitas, nec de pœnarum magnitudine atque mensura ferre sententiam, quæ Domini arbitrio derelicta est. Quibus profecto verbis doctissimus vir et errorem redarguit eorum qui diabolum cum angelis et hominibus reprobis autumant post longa licet tempora completi examinis ultimi suppliciis eruendum, et ex prophetæ dictis hoc intelligi posse demonstrat, quod postquam justis in iudicio præmia sempiterna donentur, damnati perpetua pœna reprobi incognito nobis ordine visitentur: quod autem remedium aliquantulum nacturi sunt, non tamen a tormentis omnibus solvendi aut certe graviore adhuc correptione plectendi, quod tamen qualecunque et quan-**

tulumcunque et quandocunque venturum sit, solius eternæ judicis scientiæ pateat. Verum, qui nusquam alibi Scripturarum legimus aliquid hujusmodi sensum adest de augendis sive minuendis post diem Judicii reprobtorum tormentis. Namque de amba Habacuc cum propheta quidam, quasi in auxilium hujusmodi sensus, assumunt. In ira misericordiæ memor eris, hoc ambiguum aliud vero est clara luce perspicuum: quod videlicet viratus causa prævaricationis hominibus Deus in hanc convallem lacrymarum eos de Paradisi gaudiis expulerit, non tamen his sicut angelis de cœlo cadentibus spem respiscendi abstulerit, sed insuper auditorium frequentiam recuperandæ salutis adhibuerit. Memoratus spiritus vadens et non rediens quod singulis nobis peccantibus, qui in se ipso semper tranquillus est videatur irasci dum punit, attamen digne pœnitentibus mox misereri meminerit; quod denique eidem propheta dixit enim hoc in oratione pro ignorantibus ignorantem peccanti ad oram irascens statim sit misertus oranti, cui simile est illud Psalmistæ, Numquid obliviscetur misereri Deus, aut continebit in ira sua misericordiam suam? Hoc namque et hujusmodi dicta omnia, sicut et illud, Visitabo in virga iniquitates eorum, et addam plagas vestras septuplum, et cætera talia, certum est quod hujus seculi, in quo misericordiam et judicium Sancti Domino cantant, statui convenient. Incertum autem si et futuri, in quo fit quod in alio psalmo Deo dicitur, quia Tu reddes singulis secundum opera eorum, quia, inquam, manifeste Scriptura aliquid post universale judicium talis futuræ mutationis non dicit, est qui illum prophetæ versiculum, quo clausos in carcerem lacu reges terræ post multos dies visitaturos perhibet, non post longum tempus consummati novissimi examinis: sed in ipso examine putent adimplendum. Quia videlicet homines majorum scelerum rei, per multos ante judicium dies congregati in lacum miseræ, in ipso Judicii tempore sint per resurrectionem ad mo-

dicum evocandi de lacu, mox peracto iudicio cum recepto corpore eundem recludendi in lacum. Cujus visitationis post multos dies futuræ, id est resurrectionis et iudicii advenientis tempore, sequentes quoque versiculi complebunt; quibus dicitur, Et erubescet Luna et confundetur Sol cum regnaverit Dominus exercituum in monte Sion, &c. Hæc etenim in die Iudicii futura, quando et gloriam regni sui universis et beatitudinem suæ visionis sanctis ostensurus est Christus. Loquitur et prophetia sæpe et apertius Evangelica Scriptura, dicente Domino: Sed in illis diebus, post tribulationem illam Sol contenebrabitur et Luna non dabit splendorem suum, et stellæ cœli erunt decedentes, et virtutes quæ sunt in cœlis movebuntur, et tunc videbunt filium hominis venientem in nubibus cum virtute multa et gloria. Neque hoc quod dicitur Et erit in die illa visitabit Dominus, putet quisquam huic assertioni contrarium, quasi non possit dici in die illa futurum, quod multis ante iudicium diebus constet implendum. Solet namque Scriptura de die Iudicii loquens non solum diem illam sed et horam illam nuncupando præcurrentia proxime ante iudicium tempora signare. Denique et Joannes Apostolus, tam longo ante diem Iudicii tempore scribens, ait: Filioli, novissima hora est, et, sicut audistis, quia Antichristus venit. Nunc autem Antichristi multi facti sunt, unde scimus quia novissima hora est. Et ipse Dominus in Evangelio cum diceret, Qua die autem exiit Lot a Sodomis, pluit ignem et sulphur de cœlo et omnes perdidit, secundum hæc erit qua die filius hominis revelabitur, continuo subjunxit, et ait In illa hora qui fuerit in tecto et vasa ejus in domo, ne descendat tollere ea, et qui in agro similiter non redeat retro. Videbatur enim ut, die revelationis præmissa, protinus horam illam subjungeret. Non aliam debuisse horam intelligi quam eam qua ipsa revelatio contingeret. Attamen, hora nominata, Dominus non ea quæ in die revelati iudicii futura, sed quæ

ante diem revelandi iudicii essent facienda signavit. Neque enim pluendi Domino ignem et sulphur de cœlo quisquam in Sodomis ad penitentiam commissorum recurrere, sicut nec ad augmentationem eorundem procurrere spatium temporis habuit, neque filio hominis revelato aliquis facultatem sicut nec voluntatem habere poterit, vel repetendi desideria quæ cum mundo superius ascendendo relinquerat, vel relinquendi fructus virtutum spiritualium quibus eatenus exercendis inservierat. Hoc est enim relicta in domo vasa descendendo tollere et operantem in agro retro præposterum ire cum omnes inopinatos iudicis advenientis præoccupans timere solummodo ac de operum suorum retributione cogitare compulerit. Sic ergo apostolus in ipsis adhuc primordiis novi Testamenti novissimam horam jam venisse testatur. Et si Dominus de die Iudicii ac revelatione adventus sui faciens sermonem repente intulit, quid in illa hora cavendum, quid sit fidelibus agendum, quæ tamen admonitis manifesta ratione probatur non ad ipsum iudicii advenientis articulum pertinere, sed potius ad vicina imminenti iudicii tempora, de quibus promissum fuerat venient dies quando desiderabitis videre unum diem filii hominis et non videbitis et dicent vobis Ecce hic, et paulo post Et sicut factum est in diebus Noæ, ita erit et in die filii hominis; edebant et bibebant, uxores ducebant et dabantur ad nuptias: ecce quanto magis Propheta, qui tot sæculorum voluminibus Novi Testamenti tempora præcurrens prophetiæ oculum longe ad speculari extremi temporis eventus extendit potuit de consummatione sæculi loquens ea pariter interserere, quæ non jam instante sed imminente adhuc ipsa consummatione futura cernebat. Unde libet paulo superiora loci huius prophetici, de quo questio est, diligentius inspicere, et quomodo partim ad diem iudicii, partim ad vicina iudicio tempora pertinebant, explicare. Prævaricantes, inquit, prævaricati sunt et prævaricatione transgressorum prævaricati

sunt. Hæc ante diem judicii fieri quis non videat, quando, sicut Dominus prædixit, scandalizabuntur multi et invicem tradent et odio habebunt invicem; et multi pseudoprophetæ surgent, et seducent multos, et quum abundabit iniquitas refrigescet caritas multorum? Deinde subjungit, Formido et fovea et laqueus super te qui habitator es terræ: et erit, qui fugerit a voce formidinis, cadet in foveam, et qui se explicaverit de fovea, tenebitur laqueo: et hæc, appropiante, non autem adhuc apparente judicio, temporibus videlicet Antichristi, ventura esse perspicuum est. Quis enim, veniente de cœlis Domino et resuscitatis in ictu oculi omnibus, vacuum de loco ad locum fugere, vel per diversa evadendi consilia mentem versare, quod hujus vitæ statui solum congruit? Temporibus igitur, ut dixi, novissimæ persecutionis aptius hæc verba conveniunt formido, &c. namque, quia habitatorem terræ præoccupandum dicit, ipse est turbo præfatæ persecutionis, de qua ad beatum Job Dominus, Antichristi gesta explicans, ait Per girum dentium ejus formido: et ad Discipulos in Evangelio, Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi usque modo, neque fiet: vel quali formidine cupiebat liberari propheta, qui dicit A timore inimici eripe animam meam. Notandum enim quod non ait a gladio inimici, sed a timore inquit inimici eripe animam meam: quia non hoc erat fortis martyr, ut non eum corporaliter occidat inimicus; sed hoc nimirum, ut non timeat eum qui occidit corpus, animam autem non potest occidere, ne forte hunc timendo offendat cum qui potest et animam et corpus perdere in Gehennam, quod in certamine positus medio constat evenisse, qui, adversa non ferendo poenarum, vitam negabant eternam. De qualibus hic dicitur Et erit, qui fugerit a voce formidinis, cadet in foveam. Fugiens quippe a voce formidinis, cadit in foveam, qui ob minas vel tormenta persecutoris, fidei constantiam deserens, Christum perdere non timet.

Fuerunt autem nonnulli qui, violentia tormentorum coacti, Christum voce magis quam monte negarent, ideoque elapsi manibus tortorum, rursus iuvante fraterna compassione redirent ad Christum, et quem prius timide negaverant, in ejus denuo fortiter confessione perstarent: culpamque apostasiæ perfectissime, vel longo pœnitentiæ medicamento, vel etiam restaurato martyrum certamine, delerent. At quidem in martyrio lapsi, ne resipiscendo ad pœnitentiam quam proposuerant veniamque redeundi tempus haberent, statim interficiebantur ardente adversario animas jugulare non corpora, quibus apte congruit quod hic propheta consequenter adjungit Et qui se explicuerit de fovea, tenebitur laqueo. Cum enim hujusmodi animarum necem a priscis ecclesiæ persecutoribus, membris videlicet diaboli, Christianis illatam noverimus, quis dubitet eandem multo amplius inferendam, ubi ipse malorum omnium dux et origo Satanus suum de abyssu ad persequendam ecclesiam caput extulerit? His autem propheta de proximo ante diem Judicii tempore prædictis, adjicit consequenter ea quæ bifariam, ni fallor, possunt rectissime intelligi, quod cataractæ de excelsis apertæ sunt, et concutientur fundamenta terræ, confractioe confringetur terra, contritione conteretur terra, commotione commovebitur terra, agitatione agitabitur terra, sicut ebrius. Potest enim et de ipso terræ elemento dictum accipi, quod tempore novissimo penitus a pristino statu commovendum sit. Possunt etiam terræ nomine homines qui in terra habitant designari, et ejusdem rationalis terræ concussio, confractio, comitio, commotio, agitatio sicut ebrii illa intelligi, de qua Dominus in Evangelio, cum dixisset, Erunt signa in Sole et Luna et Stellis, subjunxit dicens et in terris pressura gentium: vel certe illa de qua mox addidit, præ confusione, inquam, sonitus maris et fluctuum arescentibus hominibus præ timore et expectatione, quæ superveniunt universo orbi. Quod autem addit

propheta, Et auferetur quasi tabernaculum unius noctis et gravabit eam iniquitas sua et corruet et non adjiciet ut resurgat, specialiter ad diem Judicii respicit, quando præterit figura hujus mundi et ea quæ nunc in illo est hominum conversatio transit. Qua de die novissimo intermixta sententia, rursus ad ea quæ diem novissimum terribilia præcedunt, id est ad interitum Antichristi prædicendum, sermonem convertit, Et erit, inquit, in die illa visitabit Dominus super militiam cœli in excelso et super reges terræ qui sunt super terram, et congregabuntur unius fascis in lacum et includentur ibi in carcerem. Visitabit Deus namque super militiam cœli in excelso, cum interfecto Antichristo potentiam spirituum immundorum magna ex parte contriverit, quæ militia cœli recte vocatur, vel quia ab initio de cœlestibus ad ima corruens, vel quia commorata in aere, qui sæpe in Scripturis cœlum nuncupatur, pertinax cum humano genere bellandi studium gerit. Unde dicit Apostolus non esse nobis colluctatione adversus carnem, sed adversus principatus et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae in cœlestibus. Et per Prophetam Dominus futuram eorum perditionem describens, Inebriatus est, inquit, in cœlo, gladius meus. In die ergo illa, id est in tempore quo formido et fovea et laqueus maxime illius et ultimæ tribulationis habitatorem terræ capturur est, quando gente contra gentem et regno consurgente adversus regnum, concutientur fundamenta terræ, et ipsa suis se invicem incolis impugnantibus confringetur, conteretur, commovebitur, agitabitur sicut ebrius, appropinquante et jamjamque imminente ablatione et ruina ipsius, visitavit Dominus super militiam cœli in excelso mittendo angelum de cœlis, qui hominem illum peccati, filium perditionis, qui elevatur et extollitur supra omne quod dicitur Deus aut quod colitur, ita ut in templo Dei sedeat, divina virtute perimatur: quod beatus Papa Gregorius per Michaelem Archangelum

patrandum fore, ex Apocalypsi sancti Joannis intelligit, ubi scriptum est Et factum est prælium in cœlo Michael et angeli ejus præliabantur cum dracone, et draco pugnabat et angeli ejus, et non valuerunt, neque locus inventus est eorum amplius in cœlo. Visitabitur ergo super militiam cœli, cum perimetur Antichristus, quia et illo interempto virtus spirituum malignorum, qui eum in ostendendis signis mendacibus juverant, infirmata cassabitur, et ipse non sine ratione potest inter militiam cœli deputari pro eo, quia se non solum super angelos omnes verum etiam super omnem divinæ majestatis celsitudinem exaltare præsumit. Visitabitur et super reges terræ, qui sunt, ministros videlicet Antichristi et factorum fraudumque ejus fautores et cooperatores, qui infimis ac terrenis mentibus impio dominantur imperio, quos dubium non est finiendo eodem furore suæ tribulationis esse perituros. Juxta quod in omnibus, qui contra ecclesiam exarserunt, bellorum auctoribus factum historiæ tradunt. Notandum enim, quod non ait aperte super omnes reges terræ, sicut nec super omnem militiam cœli; sed absolute, visitavit Deus, inquit super militiam cœli in excelso, et super reges terræ, qui sunt super terram unde licet hæc non de generali omnium, sed de speciali quorundam hominum angelorumque malorum dejectione dicta intelligi, et congregabuntur in congregationem unius fascis in lacum et includentur ibi in carcerem, de animabus dicitur eorum, quorum, Domino visitante, corpora dabuntur in mortem, quæ etsi non simul egressæ de corpore, cunctæ tamen suo quæque in ordine eundem congregabuntur in fascem, ejusdem pœnarum perennium concludentur [in] ergastulum. Juxta utique dispositionem districti judicis, ut qui pari mente impugnaverunt ecclesiam, pariter suæ theomachiæ supplicium luant: quod et de cæteris reprobis fieri doctores ecclesiæ tradunt, pares videlicet in culpis, pariter damnandos in pœnis et hæc esse quod de zizaniis ait Dominus: Alli-

gate ea fasciculo ad comburendum, avaros cum avaris, luxuriosos cum luxuriosis, perjuros cum perjuris, et cæteros quoque peccatores cum similis culpæ complicibus, simul eternis ignibus esse mergendos. Congregabuntur ergo, pereunte Antichristo, ministri deceptionum ejus in carcerem Gehennalium pœnarum, et post multos dies visitabuntur: tempore videlicet resurrectionis omnium, quando ad hoc tempus animæ eorum modicum evocabuntur ab inferis ut, recepto corpore statim expleto judicio, cum cæteris peccatoribus, easdem relabantur in pœnas. Neque huic nostræ assertioni, qua Antichristum ante multos dies advenientis judicii universalis dicimus occidendum, putet aliquis obsistere, quod de ipso loquens apostolus ait: **Quem Dominus Jesus interficiet spiritu oris sui, destruet in lustratione adventus sui** significat namque hoc dicendo apostolus, quod tanta tamque terribili plaga sit contenda ac finienda potestas illius diaboli, ut nulli dubium sit, quin dominici adventus præsentia ad perdendam superbiam adfuerit, juxta quod et in Herode, qui Jacobum occidit et Petrum misit in carcerem Scriptura gestum commemorat; et in cæteris Christianorum persecutoribus Ecclesiasticæ Historiæ æque factum produnt, vel certe interfecturum dicit eum spiritu oris Domini et in lustratione adventus ejus destructurum, quia nimirum veniente eo ad judicium novissima inimica destructur mors, et omnis ad integrum cum eo qui habet mortis imperium id est Diaboli satellitum ejus potentia peribit. Namque quod non statim extincto illo homine peccati filio perditionis universale sit adventurum judicium Daniel Propheta testatur, qui in ultima suæ prophetiæ visione regni illius acta describens cum eundem regni tempora mille ducentis nonaginta diebus, id est tribus semis annis comprehenderit repente intulit Beatus qui expectat et pervenit ad dies mille trecentos triginta quinque. Quem versiculum beatus presbyter Hieronymus his verbis exponit: **Beatus, inquit, qui**

interfecto Antichristo dies super numerum per finitum quadraginta et quinque præstolatur, quibus est Dominus atque Salvator in sua majestate venturus: quare autem post interfectionem Antichristi quadraginta et quinque dierum silentium sit, divinæ scientiæ est, nisi forte dicamus dilatio regni sanctorum patientiæ comprobatio est: sed et hoc notandum in eo quod scriptum est et post multos dies visitabuntur quia ipsa multorum dierum appellatio congruentius hujus sæculi temporibus assignetur, quæ alterna dierum ac noctium vicissitudine multiplicantur quam futuri. Ubi cessantibus horarum discursibus sanctis erit Dominus in lucem sempiternam et impii ligatis manibus ac pedibus exteriores mittentur in tenebras. Ideoque recte sentiendum quia qui nunc infernalium tenebrarum carcere tenentur, post multos labentis hujus sæculi dies visitentur, in illa utique hora in qua omnes qui in monumentis sunt audient vocem Domini et procedent, qui bona fecerunt, in resurrectionem vitæ, qui vero mala egerunt in resurrectionem judicii, cujus visitationis tempore fiet hoc quoque quod sequitur Et erubescet Luna et confundetur Sol: id ipsum Domino in Evangelio attestante, qui ait Statim autem post tribulationem dierum illorum Sol obscurabitur et Luna non dabit lumen suum et paulo post Et tunc plangent omnes tribus terræ et videbunt filium hominis venientem in nubibus cœli cum virtute multa et majestate, et mittet angelos suos cum tuba et voce magna et congregabunt electos ejus a quatuor ventis quod autem quasi sub eodem textu propheta subjungit in clausula dicens cum regnabit Dominus exercituum in monte Sion et in Hierusalem et in conspectu senum suorum fuerit glorificatus, magis exacto judicii discrimine complebitur, cum ablatis impiis ne videant gloriam Dei, sanctis omnes in supernæ civitatis mansionem ad contemplandam perpetuo speciem sui conditoris intrabunt. Ubi notandum quia sicut hoc loco quasi pariter futura dicuntur quæratibus manifesta discretim futura

esse declarat : ita esse superius pariter et quasi sub unius diei iudicii articulo contexantur, quæ partim imminente ipso die iudicii, partim jam apparente constat implenda. Quem enim legentium latet, quin rubor lunæ et confusio solis vel ante diem vel in ipso die sit futura iudicii, glorificatio autem Domini non ea qua cunctis in iudicio et justis et injustis apparebit, sed qua in conspectu senum suorum tantummodo, id est electorum revelabitur, tunc sit potius illis ostendenda quando ibunt impii in supplicium eternum ipsi autem in vitam eternam quo tempore, si tamen in tempore dici libet quod eternum est, non rubar Lunæ, non confusio Solis jubar obscurat, sed sicut alibi dicit idem Propheta, Erit lux sicut lux Solis, et lux Solis erit septemplex sicut lux septem dierum, in die qua alligaverit Dominus vulnus populi sui et percussuram plagæ ejus sanaverit. His de quæstione periculosissima, sancte antistes, pro modulo nostro expositis, repeto in fine quod in principiis dixi, quia non summe ausus dicere intellixisse, quid Propheta in ea sentire voluerit. Spero autem, superna donante gratia, quia nec textui propheticæ lectionis nec rationi Catholicæ fidei sint inconvenientia quæ de ea disputans scripsi. Sed nec me infructuosum meo lectori futurum credo in his quæ scripsi, quem etsi in sanctuarium prophetici sensus introducere nescivi, ab aratro tamen hæreticæ deceptionis longius abduxi, præmonendo videlicet ne verba prophetæ male interpretans, peccatores quosque criminibus suis inferni carcere semel damnatos credat aliquando visitatione divina revocandos ad veniam, quin potius suimet suorumque curam sedulus agat, quatinus expurgati a vitiis, ornati bonis operibus, diem expectent ultimam, quod et nunc prophetam et omnes ecclesiæ magistros docuisse dubium non est. Intercedentem pro nobis beatitudinem vestram superna gratia semper adjuvare dignetur!

XVI. DE SEPTEM EPISTOLIS CANONICIS.



JACOBUS, Petrus, Joannes, Judas septem epistolas ediderunt, quas ecclesiastica consuetudo Catholicas, h. e. universales cognominat. In quibus ideo prima epistola Jacobi ponitur, quia ipse Hierosolymorum regendam suscepit ecclesiam. In catalogo enim apostolorum priores solent nominari Petrus et Joannes.

Verum fons et origo evangelicæ prædicationis incipiens ab Hierosolymis per orbem diffusa est universum. Cujus cathedræ dignitatem etiam Paulus apostolus in eo nominando venerans ait, Jacobus, Cephas et Joannes, qui videbantur columnæ ecclesiæ; vel certe quia ipse duodecim tribubus Israelis, quæ primæ crediderunt, suam epistolam misit, merito prima poni debuit; merito Petri secunda, quia ipse electis advenis, qui Græce dicuntur proselytæ, hoc est eis scripsit, qui de Gentilitate ad Judaismum, de Judaismo ad electionis evangelicæ gratiam, conversi sunt. Merito Joannis epistolæ tertio loco sunt positæ, quia his scripsit ipse, qui de gentibus crediderunt, cum nec natura nec professione extitissent. Denique multi Scriptorum Ecclesiasticorum, in quibus est S. Athanasius Alexandrinæ præsul ecclesiæ, primam ejus epistolam scriptam ad Parthos esse testantur. Merito Judæ posita est ultima, quia quamvis et ipse magnus est, tribus tamen præcedentibus Apostolis minor est; vel quia prima Jacobi scripta est epistola,

deinde Petri, post eas Joannis ; ideo nunc usque ordinem quo scriptæ sunt, retinent. Constat enim quia beatus Jacobus tricesimo post passionem Domini anno suum consummavit martyrium. Petrus tricesimo octavo, hoc est ultimo anno Neronis, passus est, et ipse in secunda sua scripsit epistola ; Certus sum quia velox sit depositum tabernaculi mei secundum quod et Dominus noster Jesus Christus significavit mihi per revelationem. Unde patet, quia imminente passione hanc scripsit epistolam, cum multo ante Jacobus migravit ad Christum. Neque vero conveniebat ejus epistolas ab invicem separari, quas iisdem scripsit ecclesiis. Porro Joannes multo post tempore suas epistolas simul et evangelium scripsit, qui post occisionem Dominicam reversus de exilio turbatam se absente per hæreticos reperit ecclesiam, quos in suis epistolis percutiens sæpe cognominat Antichristos.

OPUSCULA MORALIA.

LIBELLUS PRECUM.

PRÆFATIO.



ANGELICA admonitione perdoce-
mur Deum cæli
semper benedicere, ejusque
mirabilia attentius enarrare,
Raphaele Tobi et suis ita
perorante. *Benedicite*, in-
quit, *Deum cæli, et coram*
omnibus viventibus confi-
temini illi. Et post pauca, *Vos autem*, inquit, *benedi-*
cite Deum et enarrate omnia mirabilia ejus. Et psal-
mista, *Confitebor tibi, Domine, in toto corde meo, nar-*
rabo omnia mirabilia tua. Et iterum: *Benedicam*
Dominum in omni tempore, semper laus ejus in ore meo.
Et iterum: *Narrantes laudes Domini et virtutes et mi-*
rabilia ejus quæ fecit. Itemque: *Adnunciate inter*
gentes gloriam ejus, in omnibus populis mirabilia ejus.
Confitemini et invocate nomen ejus. Annunciate inter
gentes opera ejus. Cantate et psallite ei, narrate
omnia mirabilia ejus. Mementote mirabilium ejus que
fecit. Quocirca reus fiam, si confiteri Domino ejusque
mirabilia enarrare cessem. Unius etenim officio displi-
cuere novem. Aggrediar pro viribus de pluribus
pauca, de maximis modica, de innumerabilibus mira-

culis metrico carmine contingere aliqua, auctoritate scilicet sanctorum patrum fretus, qui multa in laudibus divinis metrice adplauserunt, ex quibus præfulgidorum virorum, Hilarii videlicet Pictavensis, Sedulii quoque ac Juvenci presbyterorum, nec non et Aratoris Romanæ ecclesiæ subdiaconi, atque Eldelmi et Prosperi discurrens virentia prata, paradisi genas inde sumens comitis floribus herbas, quibusdam flosculis meæ imbecillitatis pro viribus locis et suis opportunitatibus interpolatis, hanc tantillam intexui coronam vernantem.

LIBELLUS PRECUM.

INCIPIUNT VERSI VENERABILIS BEDÆ PRESBYTERI

*Collecti de Singulis Psalmis, Orationibus Convenientes
Quotidianis.*



EATUS vir qui non abiit
in consilio impiorum,
et in via peccatorum non
stetit,
et in cathedra derisorum
non sedit,
Sed in lege Domini fuit
voluntas ejus,
Et in lege ejus medita-
bitur die ac nocte.

Et erit tanquam lignum transplantatum
juxta rivulos aquarum, quod fructum
suum dabit in tempore suo

Et folium ejus non defluet,

Et omne quod fecerit prosperabitur.

Nunc ergo reges intelligite,
erudimini iudices terræ.

Servite Domino in timore,

Et exultate ei in tremore.

Adorate pure, ne forte irascatur,

Et pereatis de via.

Miserere mei, et exaudi orationem meam.

Verba mea auribus percipe Domine.

Intellige murmur meum, Rex meus

Et Deus meus, quia te deprecor.
 Domine deduc me in justitia tua propter
 insidiatores meos. Dirige ante
 faciem tuam viam meam.
 Domine, ne in furore tuo arguas me,
 neque in ira tua corripas me.
 Miserere mei, Domine, quoniam infirmus sum,
 Sana me, Domine, quoniam conturbata sunt
 ossa mea.
 Et anima mea turbata est valde,
 et tu, Domine, usquequo.
 Revertere, Domine, erue animam meam
 propter misericordiam tuam.
 Domine Deus meus in te speravi, salva me
 ab omnibus persequentibus, et libera me.
 Ne forte capiat ut leo animam meam, et
 laceret, et non sit qui eripiat.
 Domine, Dominator noster, quam grande est
 nomen tuum in universa terra!
 Lætabor et gaudebo in te :
 Canam nomini tuo, Altissime,
 Usquequo exaltabitur inimicus meus
 super me, convertere et exaudi me.
 Domine Deus meus.
 Illumina oculos meos, ne umquam
 obdormiam in morte,
 Nequando dicat inimicus meus,
 Prævalui adversus eum.
 Exultabit Jacob et lætabitur Israel,
 timentes autem Dominum
 glorificat Deus.
 Custodi me, Domine Deus, quoniam speravi in te,
 Dicens Deo, Deus meus es tu, bene mihi
 non est sine te.
 Custodi me quasi pupillam intus in oculo,
 in umbra alarum tuarum protege me.
 Ego autem in justitia videbo faciem tuam.

Diligam te, Domine, fortitudo mea,
et redemptor meus.

Ab occultis meis munda me, Domine,
et ab alienis parce servo tuo.

Nos autem nominis Domini Dei nostri
recordabimur.

Exaltare, Domine, in fortitudine tua,
cantabimus et psallemus
virtutes tuas.

Tu autem, Domine, ne longè sis à me, fortitudo
mea, in auxilium meum festina,

Erue à gladio animam meam.

Salva me ex ore leonis.

Et benignitas et misericordia subse-
quentur me omnibus diebus
vitæ meæ.

Et accipiam benedictionem à Domino.

Ad te, Domine, animam meam levabo.

Vias tuas, Domine, ostende mihi, et
semitas tuas doce me.

Deduc me, Domine, in veritate tua
et doce me: quia tu es Deus
Salvator meus.

Peccatorum adolescentiæ
meæ, et scelerum meorum
ne memineris.

Secundùm magnam misericordiam
tuam, recordare mei.

Propter nomen tuum
propitiare iniquitati meæ,
quoniam grandis est.

Respice in me et miserere mei.
De angustiis meis educ me.

Vide humilitatem meam
et laborem meum, et porta
omnia peccata mea.

Custodi animam meam, redime me,

et miserere mei.

Dominus lux mea, et salutare meum,
quem timebo.

Audi, Domine, vocem te invocantis,
miserere mei,
et exaudi me.

Ne abscondas faciem tuam
à me, ne declines in furore
à servo tuo.

Auxilium meum fuisti,
ne derelinquas me, et ne dimittas
me, Deus salvator meus.

Ostende mihi, Domine, viam tuam.
Deduc me in semita recta,
propter insidiatores meos.

Ne tradas me, Domine,
animæ tribulantium me.

Ego autem credo, quod videam bona Domini
in terra viventium.

Audi, Domine, deprecationem meam,
cum clamavero ad te.

Ne tradas me cum peccatoribus
et cum operantibus iniquitatem.

Deus fortitudo mea, et scutum.

Adorate Dominum in decore sancto.

Audi, Domine, et miserere mei.

Domine, esto adjutor, et laudet te
gloria mea, et non taceat.

Domine Deus meus in æternum confitebor tibi.

In te, Domine, speravi, non confundar in æternum,
in tua justitia salva me.

Inclina ad me aurem tuam, velociter
exaudi me.

Quia fortitudo mea es. In manus tuas
commendabo spiritum meum. In manu tua
tempora mea.

Libera me de manu inimicorum meorum

et persequentium me.
Ostende faciem tuam super servum tuum.
Beatus, cui dimissa est iniquitas,
 et absconditum est peccatum.
Peccatum meum notum facio tibi,
 et iniquitatem meam non abscondo.
Tu es protectio mea.
 Ab hoste custodies me.
Ecce oculi Domini super timentes eum, et super
 expectantes misericordiam ejus.
Fiat misericordia tua, Domine, super nos,
 sicut speravimus in te.
Benedicam Dominum in omni tempore,
 semper laus ejus in ore meo.
Magnificate Dominum mecum,
 et exaltemus nomen ejus pariter.
Quæsivi Dominum, et exaudivit me,
 et de omnibus angustiis meis
 liberavit me.
Gustate et videte, quoniam bonus est Dominus.
 Beatus vir qui sperat in eo.
Timete Dominum omnes sancti ejus.
 Quoniam non est inopia timentibus eum.
Quærentibus autem Dominum
 non deerit omne bonum.
Dominus custodit omnia ossa eorum,
 unum ex his non confringetur.
Redimet Dominus animas servorum suorum.
Judica Domine adversarios meos,
 pugna contra pugnantes me.
Adprehende scutum et hastam,
 et consurge in auxilium meum,
 Dic animæ meæ, Salus tua ego sum.
Anima autem mea exultabit in Domino,
 lætabitur in salute tua,
Confitebor tibi in ecclesia grandi,
 et lingua mea meditabitur justitiam

tuam, tota die laudem tuam.

Domine, in cælo misericordia tua Deus.

Quàm pretiosa misericordia tua Deus!

Quoniam tecum est fons vitæ, et in lumine tuo
videbimus lumen.

Adtrahe misericordiam tuam scientibus te,
et justitiam tuam rectis corde.

Ne veniat mihi pes superbiæ,
et manus impiorum non me
commoveat.

Puer siquidem fui, et non vidi
justum derelictum.

Quia Dominus diligit iudicium, et non dere-
linquet sanctos suos. In æternum custoditi sunt,
et auxiliabitur eis Dominus.

Domine, ne in ira tua arguas me,
neque in furore tuo corripas me.

Te enim expectabam, Domine, tu exaudies,
Domine Deus meus: quia sequebar bonum.

Ne derelinquas me, Domine Deus meus,
ne elongeris à me.

Festina in auxilium meum, Domine,
Deus salutis meæ.

Præstolatio mea tu es. Ab omnibus iniqui-
tatibus meis libera me. Obprobrium
stulto ne ponas me. Tolle à me
plagas tuas.

Expectans expectavi Dominum, et inclinatus est,
et exaudivit clamorem meum.

Domine adjuvandum me festina, gaudeant
et lætentur in te qui quærunte te.

Auxilium meum et salutare meum,
Deus meus, ne moreris.

Ego dixi, Domine, miserere mei, sana animam
meam, quia peccavi tibi.

Tu autem, Domine, miserere mei.
Sicut areola præparata ad inrigatio-

nes aquarum, sic anima mea præparata est ad te Deus.

Judica me, Deus, et discerne causam meam
a gente non sancta, a viro doloso
et iniquo salva me.

Tu enim es fortitudo mea, quare
projecisti me ?

Surge, auxiliare nobis, et redime nos
propter misericordiam tuam.

Thronus tuus, Deus, in sæculum æternum.

Propterea populi confitebuntur tibi
in sæculum et in æternum.

Deus noster, spes et fortitudo, auxilium
in tribulationibus inventus es validum.

Rex magnus super omnem terram.

Canite Domino nostro, canite, canite, regi
nostro canite.

Quia ipse est Deus noster in sæculum et in perpetuum :

Ipse erit lux nostra in monte.

Verumtamen Deus redimet animam meam
de manu inferi, cum assumseris me.

Fortis Dominus Deus locutus est : non propter
victimas arguam te, et holocausto-
mata tua coram me sunt semper.

Non accipiam de domo tua vitulum, neque
de gregibus hircos.

Mea sunt enim omnia animalia silvarum.

Scio omnes aves montium, et universitas
agri mecum est.

Si esuriero, non dicam tibi, meus est enim
orbis terræ, et plenitudo ejus.

Immola Deo laudem, et redde
Altissimo vota tua.

Et invoca me in die tribulationis,
liberabo te, et glorificabis me.

Qui immolat confessionem, glorificat me,
et qui ordinate ambulat, ostendam ei

salutare meum.

Misere mei, Deus, secundum magnam
misericordiam tuam.

Juxta multitudinem miserationum
tuarum dele iniquitates meas.

Multum lava me ab iniquitate mea,
et a peccato meo munda me,
et omnes iniquitates meas dele.

Cor mundum crea in me Deus, et spiritum
stabilem renova in visceribus meis.

Ne projicias me a facie tua, et Spiritum sanctum
tuum ne auferas a me.

Redde mihi lætitiã JESU tui, et Spiritu
potenti confirma me.

Libera me de sanguinibus, Deus Deus salutis meæ,
laudabit lingua mea justitiã tuã.

Domine, labia mea aperies, et os meum an-
nunciabit laudem tuã.

Sacrificium Deo spiritus contribulatus, cor con-
tritum et humiliatum, Deus, non despicias.

Misericordia Dei tota est die.

Ego sicut oliva virens in domo Dei
speravi in misericordia Dei in sæculum.

Exultabit Jacob et lætabitur Israel.

Deus, in nomine tuo salvum me fac, et in for-
titudine tua ulciscere me.

Deus, exaudi orationem meam, et ne despexeris
deprecationem meam, adtende mihi,
et exaudi me.

Ego autem fiduciam habeo tui, in quacumque
die territus fuero. Ego in te confidam.

Non timebo quid faciat mihi caro,
hoc scio quia tu es Deus meus.

Miserere mei Deus, miserere mei,
quoniam in te confidit anima mea.

Et in umbra alarum tuarum spero
donec transeant insidiæ.

Invocabo Deum altissimum, Deum
 ultorem meum.
 Mittet de cælo et salvabit me
 vere Deus judicans in terra.
 Eripe me de inimicis meis, Deus meus,
 et a resistentibus mihi protege me.
 Fortitudinem meam ad te servabo,
 quoniam tu Deus elevator meus, Dei mei
 misericordia præveniet me.
 Quoniam factus es fortitudo mea, et refu-
 gium in die tribulationis meæ.
 Tibi cantabo, quoniam Deus adjutor meus,
 fortitudo mea, Deus meus, misericordia mea.
 Da nobis auxilium in tribulatione.
 Vana est enim salus ab homine.
 In Deo faciemus virtutem, et ipse
 conculcabit tribulantes nos.
 Exaudi, Deus, laudationem meam.
 De novissimo terræ ad te clamabo,
 cum triste fuerit cor meum.
 Cum fortis elevabitur adversum me,
 tu eductor meus fuisti, spes mea,
 turris munitissima a facie judicii.
 Habitabo in tabernaculo tuo jugiter,
 sperabo in protectione alarum tuarum.
 Tu enim Deus, exaudisti orationem meam,
 dedisti hereditatem timentibus nomen tuum.
 Misericordia et veritas servabunt te.
 Ab ipso enim præstolatio mea. Ipse est
 fortitudo mea et salus mea,
 susceptor meus, non timebo.
 Deus, fortitudo mea tu es, de luce consurgam
 ad te, anima mea. Desideravit
 te caro mea.
 Sic in sancto apparui tibi, ut viderem
 fortitudinem tuam et gloriam tuam.
 Melior est misericordia tua, quam vitæ :

labia mea laudabunt te.

Sic benedicam tibi, vita mea. In nomine
tuo levabo manus meas, quia fuisti
auxilium meum: in umbra alarum
tuarum laudabo.

Audi, Deus, vocem loquentis. A timore
inimici conserva vitam meam.

Audi nos, Deus salvator noster, spes
omnium finium terræ.

Omnis terra adoret te, et canat
tibi, canat nomini tuo.

Benedicite, populi, Deo nostro, et auditam
facite vocem laudis ejus.

Qui posuit animam meam ad vitam.

Benedictus Dominus qui non abstulit orationem
meam et misericordiam suam a me.

Deus misereatur nostri, et benedicat nos.

Inlustret faciem suam super nos.

Benedicat nobis Deus.

Exurgat Deus et dissipentur inimici ejus,
et fugiant qui oderunt eum a facie ejus.

Justi autem lætentur, exultent in conspectu
Dei, et gaudeant in lætitiis.

Exaudi, Domine, quoniam bona est misericordia
tua, secundum multitudinem miserationum
tuarum respice ad me.

Et ne abscondas faciem tuam a servo
tuo: quoniam tribulor, cito exaudi me.

Accede ad animam meam, et redime eam,
propter inimicos libera me.

Salus tua, Deus suscepit me.

Deus, ut liberares me, ut auxiliaberis mihi,
festina.

Gaudeant et lætentur in te omnes
qui quærunt te.

Ego autem egenus et pauper sum,
festina pro me.

Auxilium meum, et salvator meus,
 Domine, ne moreris.
 In te, Domine, speravi, non confundar
 in æternum, in tua justitia erue me,
 et libera me.
 Inclina ad me aurem tuam et salva me.
 Deus meus, salva me de manu impii,
 de manu iniqui et nocentis : quia tu es
 expectatio mea, Domine.
 Deus ne elongeris a me, Deus meus,
 in auxilium meum festina.
 Erit nomen tuum in æternum. Ultra solem
 perseverabit nomen tuum.
 Mihi autem propinquare Deo bonum est,
 Posui in Domino Deo spem meam.
 Deus autem rex meus ab initio.
 Ne tradas bestiis animam eruditam
 lege tua, vitam pauperum tuorum ne obli-
 viscaris in perpetuum.
 Ego autem adnunciabo in sempiternum,
 cantabo Deo Jacob.
 Cum surrexerit ad judicandum Deus,
 ut salvos faciat omnes mites terræ.
 Voce mea ad Dominum clamavi, voce mea
 ad Deum et exaudivit me.
 In die tribulationis meæ Deum exquisivi.
 Ipse vero misericors propitiabitur
 iniquitati, et non disperdet.
 Ne recorderis veterum nostrarum iniquitatum,
 cito occumbent misericordiæ tuæ,
 quia attenuati sumus nimis.
 Auxiliare nobis, Deus Jesus noster, propter
 gloriam nominis tui, et libera nos,
 et propitiare peccatis nostris
 propter nomen tuum.
 Suscita fortitudinem, et veni ut salvos
 facias nos.

Domine exercituum, converte nos, et ostende faciem tuam, et salvi erimus.

Laudate Deum, fortitudinem nostram.

Judicate pauperi et pupillo, egeno et inopi juste facite.

Salvate inopem, et pauperem de manu impiorum liberate.

Deus ne taceas, ne sileas, et non acquiescas, Deus, et sciant quia nomen tuum est, Deus noster.

Tu solus excelsus super omnem terram.

Domine Deus exercituum, exaudi orationem.

Domine exercituum, beatus homo qui confidit in te.

Converte nos Deus Jesus noster, et solve iram tuam adversum nos, noli in æternum irasci nobis.

Ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis.

Inclina, Domine, aurem tuam, et exaudi me: quoniam egenus et pauper sum ego.

Miserere mei, Domine, quoniam ad te clamabo tota die, lætifica animam servi tui, quia ad te animam meam levo.

Exaudi, Domine, vocem meam, et ausculta vocem deprecationum mearum.

In die tribulationis invocabo te, quoniam exaudies me.

Doce me, Domine, viam tuam, et ambulem in veritate tua.

Unicum fac cor meum, ut timeat nomen tuum in sempiternum.

Tu autem, Domine, misericors, clemens, respice in me, et miserere mei.

Da fortitudinem servo tuo, et salva filium ancillæ tuæ.

Fac mecum signum in bonitate, ut videant qui oderunt me et confundantur.

Quia tu, Domine, auxiliatus es mihi,
et consolatus es me.

Et cantabunt quasi in choris omnes
fontes mei in te.

Ingrediatur ante te oratio mea,
inclina aurem tuam ad laudationem meam.

Ego autem ad te, Domine clamavi, et mane
oratio mea præveniet te.

Confitebuntur cæli mirabilia tua, Domine,
Misericordia et veritas præbunt
faciem tuam.

Appareat apud servos tuos opus tuum,
et gloria tua super filios eorum.

Et sit decor Domini Dei nostri super nos, et opus
manuum nostrarum confirma.

Tu enim es, Domine, spes mea : quoniam læ-
tificasti me, Domine, in opere tuo.

Testimonia tua fidelia facta sunt
nimis.

Misericordia tua, Domine, sustentabat me.

Venite, adoremus, et curvemur,
flectamus genua ante faciem Domini
factoris nostri ; quia ipse est Dominus Deus noster.

Gloria et decor ante vultum ejus.

Qui diligitis Dominum, odite malum.

Custodit Dominus animas sanctorum suorum,
De manu impiorum eruet eos.

Recordatus est misericordiæ suæ.

Exaltate Dominum Deum nostrum.

Servite Domino in lætitia. Ingredimini
coram eo in laude,

Scitote quoniam Dominus ipse est Deus. Ipse
fecit nos et nos ipsius sumus.

Misericordiam et iudicium cantabo tibi, Domine.

Psallam et erudiar in via perfecta
quando venies ad me.

Domine, exaudi orationem meam,

Et clamor meus ad te perveniat.
 Non abscondas faciem tuam a me
 in die tribulationis meæ, inclina
 ad me aurem tuam.
 In quacumque die invocavero te,
 velociter exaudi me.
 Benedic anima mea Domino, et omnia
 interiora mea nomini sancto ejus.
 Benedic anima mea Domino, et noli oblivisci
 omnium retributionum ejus.
 Qui propitiatur cunctis iniquitatibus
 tuis, et sanat omnes languores tuos.
 Qui redimit de corruptione vitam tuam,
 et coronat te misericordia et
 miserationibus.
 Benedic anima mea Domino, Domine Deus meus
 magnificatus es nimis.
 Sit gloria Domini in sæculum sæculi. Lætabitur
 Dominus in operibus suis.
 Quærite Dominum et virtutem ejus.
 Quærite faciem ejus semper.
 Recordamini mirabilia quæ fecit.
 Beati qui custodiunt iudicium, et
 faciunt justitiam in omni tempore.
 Salva nos, Domine Deus, ut confiteamur
 nomini sancto tuo, et canamus laudantes
 te. Benedictus Dominus Deus Israel.
 Confitemini Domino quoniam bonus, quoniam in æter-
 num
 misericordia ejus.
 Confiteantur Domino misericordiæ ejus,
 et mirabilia ejus in filios hominum.
 Quia satiavit animam vacuum, et animam
 esurientem implevit bonis.
 Da nobis auxilium in tribulatione.
 Vana est enim salus ab homine.
 In Deo erimus fortes, et ipse superabit

hostes nostros.

Tu autem, Domine, fac mecum propter nomen tuum,
quoniam bona est misericordia tua.

Libera me, quoniam egenus et pauper sum.

Adjuva me, Domine Deus meus, salvum me fac secundum

misericordiam tuam.

Dominare in medio inimicorum tuorum.

Confitebor Domino in toto corde. Gloria
et decor opus ejus, opus manuum ejus
veritas et iudicium.

Beatus vir qui timet Dominum, in mandatis
ejus cupit nimis.

Sit nomen Domini benedictum, a modo
usque in æternum.

Non nobis, Domine, non nobis, sed nomini
tuo da gloriam.

Propter misericordiam et veritatem.

Obsecro, Domine, salva animam meam,
et nomen Domini invocabo.

Gloriosa in conspectu Domini mors sanctorum ejus
et veritas Domini in æternum.

Domine, Deus meus es, non timebo quid faciat
mihi homo.

Dominus mihi auxiliator, et ego despiciam
odientes me.

Melius est sperare in Domino, quam sperare
in principibus.

Confitebor tibi, Domine, quoniam exaudisti me,
et factus es mihi in salutem.

Confitebor tibi in directione cordis,
cum didicero iudicia justitiæ tuæ.

Ne errare me facias a mandatis tuis.

Revela oculos meos, et videbo
mirabilia in lege tua.

Viam mendacii aufer a me,
et legem tuam dona mihi.

Inclina cor meum ad testimonia tua
et non ad avaritiam.

Inveniant mihi misericordiæ tuæ,
Domine, et salus tua juxta eloquium tuum.

Hæc est consolatio mea in afflictione
mea, quia eloquium tuum vivificabit me.

Misericordia tua completa est.

Præcepta tua doce me.

Antequam audirem ego ignoravi.

Bonus, beneficus, doce me præcepta tua.

Sit obsecro misericordia tua in conso-
latione mea, sicut locutus es servo tuo.

Secundum misericordiam tuam vivifica me,
et custodiam testimonia oris tui.

Nisi quod lex tua meditatio mea,
forte periissem in pressura mea.

Quam dulce gutturi meo eloquium tuum
super mel ori meo!

Voluntaria oris mei complaceant tibi, Domine.

Et secundum judicia tua doce me. Confirma
me secundum verbum tuum et vivam.

Auxiliare mihi, et salvus ero.

Fac cum servo tuo juxta misericordiam
tuam, et præcepta tua doce me.

Respice ad me, et miserere mei,
et doce me præcepta tua.

Justus es, Domine, et rectum judicium tuum,

Vocem meam audi juxta misericordiam tuam,
secundum judicium tuum vivifica me.

Vide afflictionem meam, et eripe me.

Juxta misericordiam tuam vivifica me.

Pax multa diligentibus legem tuam,
et non est illis scandalum.

Ingrediatur laus mea coram te, Domine,
secundum verbum tuum doce me.

Veniat deprecatio mea ante vultum tuum,
secundum eloquium tuum libera me.

Domine, libera animam meam a labio mendacii
et a lingua dolosa.

Levavi oculos meos in montes, unde
veniat auxilium mihi.

Sit bene his qui diligunt te.

Miserere nostri, Domine, miserere nostri.

Auxilium nostrum in nomine Domini, qui
fecit cælum et terram.

Benefac, Domine, bonis et rectis corde.

Converte, Domine, captivitatem nostram,
sicut rivum in austro.

Nisi Dominus custodierit civitatem,
frustra vigilant qui custodiunt eam.

Beatus omnis qui timet Dominum,
qui ambulat in viis ejus.

Benedictio Domini super nos.

Domine, exaudi orationem meam,

Fiant aures tuæ intendentes
ad orationem servi tui.

Domine, non est exaltatum cor meum,
neque elati sunt oculi mei.

Hæc requies mea in sempiternum.

Quoniam ibi mandavit Dominus benedictionem,
et vitam usque in sæculum.

Qui statis in domo Domini,

Laudate Dominum quoniam bonus est Dominus.

Confitemini Deo cæli, quoniam in æternum
misericordia ejus.

Beatus homo qui timet Dominum.

Confitebor tibi Domine, in toto corde meo.

Domine, misericordia tua in æternum.

Opera manuum tuarum ne dimittas.

Si ascendero in cælum, ibi es tu,
si jacuero in inferno, ades.

Erue me, Domine, ab homine malo,
a viris iniquis serva me.

Exaudi vocem meam clamantis ad te.

Dirigatur oratio mea sicut incensum
in conspectu tuo.

Pone, Domine, custodiam ori meo.
Serva pauperitatem labiorum meorum.
Educ de carcere animam meam,
ut confiteatur nomini tuo.

Domine, exaudi orationem meam.
Exaudi me in justitia tua, et non venias
ad judicandum cum servo tuo.

Quia non justificabitur in conspectu
tuo omnis vivens.

Fac me audire misericordiam tuam.
In te confido.

Notam fac mihi viam in qua ambulo,
quoniam ad te levavi animam meam.

Libera me de inimicis meis, Domine : a te
protectus sum. Doce me ut faciam
voluntatem tuam, quia Deus meus es.

Spiritus tuus bonus deducet me in terram
rectam, propter nomen tuum, Domine,
vivificabis me in justitia tua.

Ego enim sum servus tuus.

Benedictus Dominus fortis meus,
misericordia mea, et fortitudo mea.

Auxiliator meus, et salvator meus.

Iu omni die benedicam tibi. Laudabo nomen
tuum in sempiternum jugiter.

Laudem Domini loquetur os meum, et bene-
dicet omnis caro nomini sancto ejus
in æternum et jugiter.

Lauda anima mea Domino. Laudabo Dominum
in vita mea.

Cantabo Domino quamdiu sum.

Laudate Dominum, quoniam bonum est.

Placeat Domino in his qui timent eum,
et expectant misericordiam ejus.

Mittet verbum suum et solvet illam.

Laudate Dominum de cælis, laudate eum
in excelsis.

Laudate eum omnes angeli ejus, laudate
eum omnis exercitus ejus.

Laudate eum sol et luna, laudate eum
omnes stellæ et lumen.

Laudate eum cæli cælorum, et aquæ quæ
super cælos sunt, laudent nomen Domini.

Quia ipse mandavit et creata sunt.

Laudate Dominum reges terræ et omnes po-
puli, principes et universi iudices terræ.

Juvenes et virgines, senes cum pueris
laudent nomen Domini.

Quoniam sublime nomen ejus solius.

Gloria ejus in cælo et in terra.

Et exaltavit cornu populi sui.

Laus in omnibus sanctis ejus.

Cantate Domino canticum novum, laus ejus
in congregatione sanctorum.

Exaltavit mansuetos in JESU,

Exultabunt sancti in gloria,
laudabunt in cubilibus suis.

Exultationes Dei in gutture eorum.

Omne quod spirat laudet Dominum.

CANTICUM GRADUUM.

Ad Dominum clamaveram,

Cum tribulatus fueram,

Et exaudivit Dominus

Servum suum quantotius.

Levavi oculos meos

Statim ad montes pristinos,

Unde erit Altissimo

Auxilium a Domino.

Lætatus sum in omnibus

Quæ dixit mihi Dominus,
Ad domum Domini ibimus,
In qua semper manebimus,
Ad te levavi oculos,
O Deus meus, internos,
Qui es in cæli culmine,
Cum angelorum agmine.
Nisi quia Altissimus
Erat in nobis Dominus,
Dicat Israel omnibus
Infirmiores fuimus.
Qui confidunt in Domino
Dominatore maximo,
Ut mons Sion perpetuo
Non movetur ab aliquo.
In convertendo Dominus
Captivitatem protinus
Sion, satis in omnibus
Consolati nos fuimus.
Nisi Dominus ædificaverit,
Atque nos conservaverit,
Vanum est opus omnium
Domus ædificantium.
Beati filii hominum,
Qui suum timent Dominum,
Quique in via angusta
Fide ambulant robusta.
Sæpe expugnaverunt me,
Nec potuerunt adversarii,
Sed cessaverunt continuo
Confortante me Domino.
De profundis suppliciter
Clamavi ac fideliter,
Ad te, Deus victoriæ.
Pater perennis gloriæ
Non est elatum
In me cor meum

Superbia, neque interius
 Altus sum sensibus.
 Memento mei, Domine,
 Deus cœli de vertice,
 Cui adstant millium
 Millia ministrantium.
 Ecce quam bonum sublime,
 Et quam jocundum utique,
 Fratres in unum vivere,
 Summaque vita sedere.
 Ecce nunc omnes famuli
 Stantes in domo Domini,
 Benedicite Dominum,
 Deum dierum omnium.
 Patrem precor potentiæ,
 Principemque scientiæ,
 Ut per hos ter quinos radus
 Cœlos possim conscendere,
 Et per loca ætheria
 Vehar ad refrigeria,
 Ut merear præmia
 Possidere eximia.

Oratio.

Liberator animarum, mundi Redemptor, Jesu Christe,
 Deus æterne, rex immortalis, supplico ego peccator
 immensam clementiam tuam, ut per magnam misericor-
 diam tuam, et per modulationem psalmorum, quam ego
 indignus peccator decantavi, liberares animam meam de
 peccato. Averte cor meum ab omnibus malis, pravis
 et perfidis cogitationibus, libera corpus meum de ser-
 vitute peccati, repelle a me concupiscentiam carnalem,
 eripe me de omni impedimento satanæ et ministrorum
 ejus visibilium et invisibilium, infidelium tuorum inimi-
 corum quærentium animam meam. Custodi me ab his
 et ab omnibus malis, Salvator mundi, qui cum Deo
 Patre et Spiritu-sancto vivis et regnas ac dominaris
 Deus per infinita sæcula sæculorum. Amen.

Oratio.

Domine Deus omnipotens, adaperi cor meum, et Sancti Spiritus gratia illumina, ad petenda ea quæ sunt tuæ bene placita voluntati. Dirige cogitationes meas et sensus ad meditanda atque tractanda, qualiter dignis moribus et actibus, cælestis vitæ gaudia æterna merear. Dispone actus meos ad mandata tua, ut ea jugiter opere complere studeam, ut pro his etiam præmia sempiterna percipiam.

ORATIO POST FIDEM CATHOLICAM:

QUICUNQUE VULT SALVUS ESSE.

Domine Deus noster, credimus in te Patrem, et Filium, et Spiritum sanctum. Neque enim diceret Veritas: *Ite, baptizate gentes in nomine Patris, et Filii, et Spiritus sancti*, nisi Trinitas esses; nec baptizari nos juberet Domine Deus, in ejus nomine, qui non est Dominus Deus. Nec diceretur voce divina, *Audi Israel, Dominus Deus tuus Dominus unus est*, nisi Trinitas ita esses, ut unus Dominus Deus esses, et nisi tu Deus Pater ipse esses, et Filius Verbum tuum Jesus Christus ipse esses, et donum vestrum Spiritus sanctus, non legeremus in litteris Veritatis: *Misit Deus Filium suum*: Nec tu Unigenite diceret de Spiritu sancto *quem mittit Pater in nomine meo, et quem ego mittam vobis a Patre*. Ad hanc regulam fidei dirigens intentionem meam, summa origo rerum, et perfectissima pulchritudo et beatissima delectatio.

IN LAUDEM DEI ORATIO PURA.

Adesto mihi, una spes mea, Domine Deus meus.
 Adesto lumen verum, Pater omnipotens Deus.
 Adesto, lumen de lumine et Verbum et Filius Dei,
 Deus omnipotens.
 Adesto Sancte Spiritus, Patris et Filii concordia, Deus
 omnipotens.

Adesto, Deus unus omnipotens Pater et Filius et Spiritus sanctus.

Doce fidem, excita spem, infunde caritatem.

Velle mihi adjacet, sed hoc non a me, sed a te,

Mundum et terras relinquere, et cœlum petere,

Sed imbecilla pluma est velle, sine subsidio tuo.

Da fidei pennas ut volem sursum ad te.

Hanc fidem in te, per te, de te confiteor.

Te unum in substantia, Trinitatem in personis confiteor.

Te semper idem esse, vivere, et intelligere confiteor.

Et tres unum, et unum tres confiteor.

Pater et Filius et Spiritus sanctus. O beata Trinitas.

Deus, Dominus, Paracletus, O beata Trinitas.

Caritas, gratia, communicatio. O beata Trinitas.

Caritas Deus est, gratia Christus, communicatio Spiritus sanctus. O beata Trinitas.

Genitor, Genitus, Regenerans. O beata Trinitas.

Verum lumen, verum ex lumine, vera illuminatio. O beata Trinitas.

Invisibilis invisibiliter, Visibilis invisibiliter, Invisibilis visibiliter. O beata Trinitas.

Fons, Flumen, Irrigatio. O beata Trinitas.

Ab Uno omnia, per Unum omnia, in Uno omnia. O beata Trinitas.

A quo, per quem et in quo omnia. O beata Trinitas.

Vivens Vita, Vita a Vivente, Vivificator Viventium. O beata Trinitas.

Unus a se, Unus ab Uno, Unus ab Ambobus. O beata Trinitas.

Unus a se, Unus ab altero, Unus ab utroque. O beata Trinitas.

Omne autem, Omne semper in tribus, et omne Omne æqualiter in singulis. O beata Trinitas.

Verus Pater, veritas Filius, veritas Spiritus sanctus. O beata Trinitas.

Una igitur Pater, ΔΙΘΥΣ, Paracletusque substantia est. O beata Trinitas.

Una essentia, una virtus, una bonitas omnia. O beata Trinitas.

Deus beatitudo, in quo et a quo et per quem beata sunt quæcumque beata sunt. O beata Trinitas.

Deus vera et summa vita, in quo et a quo et per quem vivunt quæcumque vere summeque vivunt omnia. O beata Trinitas.

Deus bonum et pulchrum, in quo et a quo et per quem bona et pulcra sunt quæcumque bona et pulcra sunt omnia. O beata Trinitas.

Deus cui nos fides excitat, spes erigit, caritas jungit. O beata Trinitas.

Deus qui petere jubes et invenire facis, et pulsantibus aperis. O beata Trinitas.

Deus supra quem nihil, extra quem nihil, sine quo nihil. O beata Trinitas.

Deus sub quo totum, in quo totum, cum quo totum. O beata Trinitas.

Te invocamus, te adoramus, te laudamus. O beata Trinitas.

Exaudi, exaudi, exaudi, o beata Trinitas.

Spes nostra, salus nostra, honor noster. O beata Trinitas.

Auge in nobis fidem, auge spem, auge caritatem. O beata Trinitas.

Libera nos, salva nos, justifica nos. O beata Trinitas.

Miserere, Domine, quia misericordia tua liberavit nos. O beata Trinitas.

Miserere, Domine, quia misericordia tua credimus in te. O beata Trinitas.

Miserere, Domine, quia misericordia tua credimus te. O beata Trinitas.

Miserere, Domine, quia misericordia tua speramus in te. O beata Trinitas.

Miserere, Domine, quia misericordia tua amamus te. O beata Trinitas.

Te adoramus cuncti unum Deum Patrem et Filium,
Sanctumque Spiritum. O beata Trinitas.

Da peccatis veniam, præsta æternam vitam, dona pacem
et gloriam. O beata Trinitas.

O beata et benedicta et gloriosa Trinitas, Pater et Fi-
lius et Spiritus sanctus. O beata Trinitas.

O beata, benedicta, gloriosa Unitas Pater, Filius, et
Spiritus sanctus. O beata Trinitas.

O vera, summa, sempiterna Trinitas Pater, et Filius, et
Spiritus sanctus. O beata Trinitas.

O vera, summa, sempiterna Unitas, Pater, et Filius, et
Spiritus sanctus. O beata Trinitas.

Miserere nobis, miserere nobis, miserere nobis. O
beata Trinitas.

Tibi laus, tibi gloria, tibi gratiarum actio in sæcula
sempiterna. Amen.

VARIÆ LECTIONES.

I. *De Miraculis Sancti Cuthberti.*



ITERA H designat librum MStum [Harl. 526] qui in Museo Britannico servatur: Sm. editionem Smith.: VV. editiones vulgatas.

P. 1, 14 perennis—perenni H=3, 25 sublimis ut—sublimibus VV.=5, 2 Hacque...calida—Hocque . . calido H. VV.=5, 4 monitus—monitum H=6, 9 premimur—preminimus Sm.=7, 4, olivæ—olivi H=7, 25 que—om. H=8, 19 sistitque famemque repellit—locat hunc famemque repellit Sm.=8, 21 Hesternæ . . . cœnæ—Hesternæ tantum superant quia fragmina cœnæ Sm. Hesternæ quod tantum superessent fragmina cœnæ VV. Mallem Quod tantum hesternæ superessent fragmina cœnæ, atque ita textum refingere in animo erat, ni, dum hæsitabam, lectio depravata irrepsisset=9, 2. 3. Desunt hi duo versus in edit. Mabillon.=10, 11 prædixerit—prædixit Sm.=10, 14 tonitrus—tonitru H=10, 15 frames [fames]=10, 21 qui nullo—quin ullo, quid nullo VV.=10, 22 æquorea—Ita Sm. æquoreo H=10, 23 aquas—aquis H=11, 6 venerandus—veneratus VV.=11, 8 Et super, ut vatis—Tot superant vates. Et super hæc vates VV.=11, 22 quo . . . mensa sit—qua . . . mensa H=11, 27 Providet—Prævidet VV.=11, 32 Adultus—At ultus H. VV.=12, 2 Atque—Ut

que VV.=12, 10 Cor decet—Condecet VV.=12, 31 *restinxerit—extinxerit* VV.=13, 7 *cujusdam—cujusdam præfecti* VV.=14, 12 qua teste—quo teste H=14, 24 sit—om. VV.=14, 32 larvalibus—larvaribus, larvantibus VV.=15, 2 fugit per inane vagi quasi—fugit vagi quasi per mare. fugit per mare vagi quasi VV.=15, 20 hæc—hoc VV.=16, 6 rura—jura Sm.=16, 7 Quin potius—Quem potius VV.=nexus—nexus VV.=16, 9 regebat—gerebat VV.=16, 11 *Quomodo—Qualiter* VV.=16, 13 Rescindunt—Disscindunt VV.=16, 16 cessare—suadere VV.=18, 1 parendi—parenti H=18, 3 regentis—regentes H 18, 14 *Prophetia, &c.—Quomodo Abbatisa Aelflaed vel puella ejus, per zonam ipsius sint ab infirmitate sanatæ* Sm.=18, 16 hortatu—oratu VV.=18, 28 quod . . . ævum—quot sit recturus in annos VV.=18, 30 viro—viri. virum VV.=19, 2 fundat—findant VV.=19, 20 adamatis—adunatis VV.=20, 8 monachicham non relinquit—monasticam non deseruit VV.=20, 16 plecto [plectro]=21, 2 *Quomodo*—om. VV.=21, 12 *Quomodo*—om. VV.=21, 16 trahentis—trahentes VV.=22, 26 dicere—edicere Sm. 23, 6 secretam—corrige: secretus, quod legit Sm. et secretam VV.=23, 10 Hunc decet—Nunc decet VV.=24, 7 corde [corda]=24, 9 Forte . . . quo—Corda recens tetigit tanti quæ Sm.=26, 30 Ultima jam—Ultima jamque H=25, 8 ingenito—ingenti Sm.=27, 18 gravata—gravato VV.=27, 33 tenebras—tenebris Sm.=28, 28 mittuntur—mandantur Sm.=30, 24 Inde rapit . . . ipsam—Inde rapit grandem modico de rure salutem VV.=32, 18 in gentes . . . donum—ingeniti . . . doni VV.=33, 6 viventum—videntium H=13, 10 tremore—timore H.

Passio Sancti Justini.

P. 38, 25 et 39—4 Duæ pedes in his versibus abundant—39, 30 dele comma post quotidianum—39, 36 Lege Ambianis=40, 19 Lege O fili dulcissime—44,

26 dele comma post equites—42, 21 præsago—præsagis ed. Basil.—46, 15 Syllaba ad metrum deest: fortasse legendum est . . . neutrum hoc me facere.

Martyrologium Poeticum.

C D'Acherii Spicilegium, M. librum MStum [Sloane 263] qui in Museo Britannico servatur designat.

P. 50, 8 Tercentenis—tricentenis M=50, 10 divisus—divisus M=50, 14 Nam—jam M 50, 17—20 Quatuor hos versus omittit C.—reperiuntur in M.=50, 22 Nonis—Nonæ M. quaternis—quaterni M.=50, 22 Junius—Julius C=50, 23 Februus—Februas C=51, 2 et—om. M.=memorantur—memoratur M.=51, 3 versum hunc om. M.=51, 7 diem—dierum M.=51, 9 septenas—septenis M=51, 10 versum om. M=51, 18 Bissenis Sanctus post quem . . . Benedictus M=51, 19 Octavis—Octavas C et M=51, 21 Maiæ—Maio C =52, 2 mundo Nonis—Nonis mundo M=52, 3 summi Lantberti—sumis Thatberti M=52, 4 In quosvis—inque suis M=52, 9 Et Joannes—est Joannis M=52, 13 versum om. M=52, 14 que—om. C=52, 18 coronantur—coronati M=52, 25 et 26 versus om. M=53, 11 rutilat—rutilet C=53, 15 merito—meriti C=53, 17 Octavis—Octavi C=53, 27 Silvestrum—Silvestrem M =colendum—Kalendis C=57, 11 hichyn nec intelligo nec corrigere possum=57, 22 impediamur—impediam B=58, 2 et—om. B=58, 22 venustas—vetustas B=59, 9 ratione pro—modo quod habet B. facilis conjectura est: at typographus imperitus *fratione* dedit=61, 27 conjunctum—conjunctus B=61, 31 bene si—si bene B=61, 33 conjurat amice—cum jurat amicæ B=62, 8 constat—constant B=62, 27 modo quo—quomodo B=64, 10 Quapropter—qui propter B=64, 11 et alter et idem—et alter idem=64, 20 pateat—pareat B=64, 27 pastoris—pastori B.=Cæterorum hymnorum usque ad pag. 99 desunt codices Manuscripti; carmine *De die judicii* cum quatuor MSS Bibliothecæ Regiæ Paris.

[4887, 8092, 3088, 8319] collato, nullas variationes notavi, quas pretium operæ esset in hoc loco referre=110, 9 constitutam [constituam]=134 de votæ [devotæ]

Epistola ad Plegwinum—W editionem Waræanam denotat=P. 144, 7 Plegwino—Plegwinæ W=145, 8 Valentiniana timeretur—Ita W in marginæ: in textu Valentiana timeret=145, 19 post—per W in margine=146, 5. 1656—Ita W in textu: in margine 1657=146, 8. 292—297 W in margine=146, 37. 1072—Ita W in margine: in textu 272=147, 21 translationi 130 annos erasit—Ita W in margine, in textu translatori 130 annos evasit=147, 25 232—Ita W in margine: in textu 132=150, 19 cetera—contra W in textu: et in margine cætera=151, 26 eruenda—Ita W in margine: in textu enervenda=EPISTOLA AD WICREDAM—D cod. MS. Mus. Brit. [12 DIV] P cod. Paris. [Reg. 2840]: B edit. Basil. designant. 157, 11 partes . . . noctis—prima noctis ejusdem parte celebrantur P=157, 13 eo quod profecto—eoque profecto P=157, 16 scribat—describat D. describat P=157, 19 respiciat—respicit P=157, 20 annotat—annectat P=157, 33 duodecimo—decimo tertio B. P=157, 33 duobus,—om P tribus D=157, 37 æquinoctiorum—æquinoctia P quod et exhibit D, sed incuria neglexi=158, 5 quartam—quadram P=158, 12 . . . 14 Hæc omnia corrupta ita restituit P. Quarum v. p. p. j. n. a loco æ. v. i. Unde recte subdit Anatolius: Hæc autem particula prima ex duodecim v. e. æ. q. n. partis, &c.=158, 28 generi—genti P=158, 29 quam—quod P=158, 30. ut [et]=158, 36 describat—scribat P=159, 3 CCCLXV—hoc est trecentesimo sexagesimo quinto die P=159, 19 XII—undecimo P=159, 24 . . . 25 si . . . prius—om. P=159, 26 luna—om. P hoc—hoc est P=159, 28 reperitur vel—om. P. Et . . . contigit—Et ideo q. i. contingit P=160, 2 Eusebius—om. B=160, 4 et quod cætera—et Eusebium quod cætera B=160, 7 proposuerat—disposuerat D. P=160, 8 pura verba—dicta pura D=160,

9 mirum—om. D=circumspectus—circumscriptus D=160, 11 scripturis deflagrans—scripta deflorans P=160, 12 formidaret—formidarit D=160, 13 integra eorum opuscula perscrutarentur—ad integra eor. op. pervenissent D=160, 20 rebatur—reprobatur D=160, 21 in ea—om. D=160, 23 quare vel ipse in—qui vel in D=160, 27 sint—essent D=160, 28 ait enim sic—atentio B=160, 29 evidenter—evidenter ibi id est D=160, 30 venerabilis [venerabiles]=160, 33 fertur—refertur D. P.=160, 34 in diem—om. D=161, 2 invenerat—inveniret D=161, 4 exemplaribus esse—exemplaribus ab aliquibus esse D=161, 8 quærunt—quærant P=161, 10 infalsasse libellum—infalsasse quoque libellum D=161, 11 undecima—XX prima D. P.=161, 13 certum—certum est P=161, 14 putari—etiam putari P=161, 21 XXVII—XXVI D.P.=161, 22 XXII—XXVI P=Martis mensis XXV die, id est, —om. D=161, 23 XXV—XXVI P=161, 26 IX—XI P=161, 27 quam sit falsata—quod in falsata D=161, 28 IX—XI D.P. et Calend. April. omittit D=161, 30 Sed his—His sicut D=161, 34 hanc—unam B=alius —om. B=161, 35 mutaverit—transvertit D=161, 36 verterit—veterum turba D sed P. quod locum depravatum corrigit plurima veterum turba confirmat=162, 1 in conspectione—et inspectione D et in inspectione P=et —ex B=162, 3 observationis—consecrationis P priorum et clarius est—priorum rata et est D=162, 4 probata —confirmata D=162, 10 aut—ut D=162, 12 diem pascha—Aprilium diem pascha D=Ipsum quoque pascha—om. D=162, 14 cum—om. D=nona VIII D=162, 15 aut—sed D=confirmet—confirmat D.

Hic D et P terminantur. P addit verba salutationis Bene vale semper in Domino dilectissime frater: quod restat ad finem epistolæ ex editione Basil. repetitum est; nec tamen e Bedæ manu processisse putandum est. Certe omnia quæ post 'do tibi fessus,' [p. 164] sequuntur, a sequiori manu scripta sunt. Quæ quidem

observatio, duorum horum codicum auctoritate suffulta, eo majoris momenti est, quod contentio, quæ olim exorta est de Bedæ ætate ad annum Domini 776 protracta, irrita cadit. Baronius enim, qui eum eo anno inter vivos fuisse putat, inde trahit argumentum, quod in hac epistola legimus [vid. p. 163, l. 20]. “ Ut te exemplis ad inveniendam instruam feriam, qua XIV occurrat luna, ut puta *anno præsentis dominicæ Incarnationis 776*, sume Epactas hujus anni XXVI.” Gaellius [Dissert. Hist. de Bed.] notat in codice, qui in bibliotheca Laubiensi servatur, omnia hæc desiderari: at hæc spuria retinere malui, quam rejicere, nam in his quæstionibus cujusvis est, judicium suum exercere. P. 164, 25 divisio [diviso]=169, 8 Posteris [Posteris]=Quæ sequuntur Epistolæ, ad Commentaria Theologica pertinent: at in hoc loco admissa sunt, ut iis, qui opera selecta, quæ in his sex tomis continentur, separatim emant, nihil deesset, quod Bedæ ipsius mentem declararet. Nec tamen hæc loquimur de Epistolis de mansionibus filiorum Israel et de eo quod Isaias, &c. Quæ quidem, nunc primum ex eodem in signi MSto. qui in Bibliotheca Regia Parisiensi servatur, in lucem prolata, editionem meam ornant. Codex ille est decimi sæculi, quadratæ formæ, et Commentaria quædam Theologica continet, quibus ad finem adnexæ sunt epistolæ supradictæ, necnon Epistola de Æquinoclio et Epistola quædam Gregorii. At, quod primo speraveram, quinta epistola, quæ librum Bedæ *Epistolarum ad diversos* perfectum redderet, in illo codice aberat. Eam, si adhuc in penetralibus bibliothecarum latet, in lucem trahere posteris relinquo. Valeat Lector vere benevolus!

Begin, March 5th / 86.
End, March 7th / 86.

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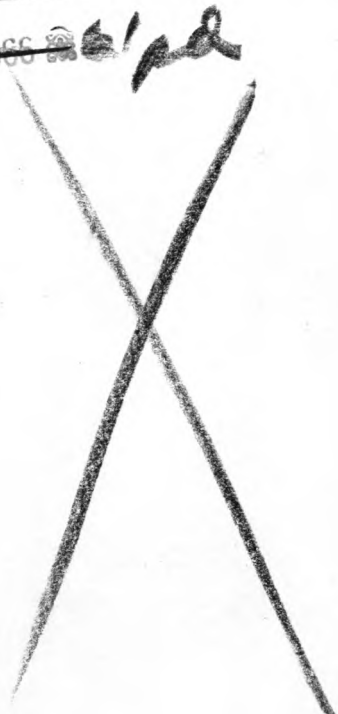
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